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Rev. H. C. Hall, Ch. Church, 1924 Chestnut St. Phila.

News and Notes

THE annual "Flower Sermon" was preached in the church of St. Catherine Cree, London, before a large congregation, by the Rev. J. Miles, the new rector. The late Dr. W. M. Whittemore was the originator of these sermons, which are delivered now in churches and chapels throughout the United Kingdom. The rector took for his text, "Consider the lilies of the field," and spoke of God's wisdom and love as manifested by the flowers which He has scattered in such profusion around us. Bouquets were presented by various members of the congregation, and sent to the inmates of the City of London Infirmary, Bow.

THE *Irish Ecclesiastical Gazette*, in announcing the decision of the venerable Bishop of Derry to postpone the proposed Church Congress in consequence of the intemperate partizan attacks made upon him for selecting as speakers, among others, Earl Nelson, Canon Gore, and Mr. Dolling, makes some keen sarcastic thrusts at the turbulent agitators who have for the time gained a triumph. The Bishop of Derry has been called, in the course of the controversy, a Jesuitical conspirator, an introducer of dynamite, a wily plotter, and what not. The offense was that in attempting to organize a Church Congress in his own diocese, he invited amongst those of various schools, two or three representative Englishmen. Only one of these can be called a "ritualist," and he is much better known for his remarkable and self-devoted work among the poor. The Bishop has, therefore, been called a "Jesuit." He has been attacked in the press and in the synod. The broad-minded Archbishop of Dublin contributed his quota of fuel to these flames. *The Gazette* reminds its readers that the "Jesuitical" character of the Bishop's proceedings is illustrated by the fact that he published, months in advance, a programme of the Congress, names and all, and thus gave the opposition their opportunity. The Bishop of Norwich, on the other hand, had not yet published any programme of the congress to be held in his diocese this fall. He will undoubtedly include men of all schools, just as the Bishop of Derry has done. Yet no one calls the Bishop of Norwich a "Jesuit." We are glad to learn that *The Gazette*, which is a very staunch and out-spoken defender of sound Church principles, has been saved from an attempt to capture it, and is in a way to be placed upon a firm financial foundation.

THE missionary ship "Southern Cross" has made a round of visits to the New Zealand ports, bearing the Missionary Bishop and his chaplain, the Rev. A. H. Brittain. Everywhere the greatest enthusiasm prevailed. On one occasion the opera-house at Christchurch was taken, and 2,000 people attended the lecture. The collection amounted to $250, together with a valuable jeweled ring. It is encouraging to know that the missionary staff of white clergymen and laymen has been nearly doubled. Five white men have joined the mission from New Zealand, and one from England. All the remuneration of these workers will be board and lodging and $125 a year.

THE Bishop of Goulburn, in Australia, delivered a vigorous and thoughtful address at the opening of his diocesan synod, May 23d. Among other topics handled was the relation between the Church of England and that of Australia. The latter, he asserted, could not be the former in a legal sense. "But in a higher sense than State-made laws can either hinder or promote, the Church of England we are, and the Church of England we intend to remain till the day comes when the mother Church herself, and we with her, shall be embraced within a wider unity than any that is based on community of race or national solidarity." The Bishop takes occasion to pronounce plainly and positively against the use of the so-called "unfermented wine" in the Eucharist. He asserted that in the institution of the Sacrament by the command of Christ, "wine" meant wine and not syrup. One paragraph of the address was devoted to the absolute denial and refutation of a report which has gone the rounds of the religious newspapers on the authority of the Roman Archbishop, Cardinal Moran, that three "Protestant nuns" in the diocese of Goulburn had some years ago been received into the Roman Communion. The Bishop says: "No 'nuns' ever lived in Goulburn in connection with the Church of England. The members of the order of 'The Sisters of the Church' or of any other religious order which may happen to have made a home in Australia, can possess their souls in peace. No secession from us which in any way effects them ever took place here, and we have every confidence that no such secession will take place elsewhere."

IT is well known that the Isle of Man has a legislature of its own and that Acts of Parliament do not necessarily take effect there. We learn from the Bishop's address at a recent convocation of the diocese of Sodor and Man, that during the past year an amendment has been made in marriage laws of the island. One rule has been made for persons of all denominations as to licenses, length of residence required, previous notice, and hours for solemnizing a marriage. In concluding his remarks, the Bishop said that had his attention been called to the subject in time he should have been glad to introduce a clause with regard to the marriage of the guilty party to a divorce suit in any Manx church. His clear conviction was that the use of any Manx church should be absolutely forbidden for the marriage of any such person.

BISHOP TUCKER, of East Africa, recently made a visit to Taveta, a place within British territory, which became a refuge for the missionaries driven out of Mocha by the Germans in 1892. The conduct of the German authorities at that time toward the missionaries and their native converts was evidently far from praiseworthy. The Bishop was pleased with the work at Taveta and its prospects. He held a conference with the chiefs to ascertain how they would receive female missionaries coming amongst them. They took a day to consider the proposal and then agreed to allow their wives and daughters to be taught by such women, provided that, if their wives ran away from them and took refuge in the mission station, they should be sent back.

THERE has been some agitation of a project to build a cathedral in Belfast, Ireland. The Church party considers such a city should have a cathedral worthy of the diocese, while the ultra-protestant party hold that the first object should be the providing of additional places of worship for the increasing population. The two ideas do not seem necessarily irreconcilable, but the latter party is at any rate opposed to the cathedral scheme. This party held a meeting lately in the Y. M. C. A. Hall to organize an opposition. The meeting was opened with extempore prayer by a layman, and the chair was taken by a Mr. Laird, who referred to cathedrals as "opera houses." Another speaker attacked Canon O'Hara because he had read a paper in Coleraine some years ago on Archbishop Laud, defending some of his actions, and stating that the position of Laud was that of the majority of the Church of England. These particulars illustrate the tone of the meeting. In the unhappy Church of Ireland bitterness and turbulence seem to be the rule at every step. The advance of sound Church principles is always attended with determined and unmeasured opposition.

THE Buddhists in Japan, especially since the World's Fair in Chicago, with its Parliament of Religions, are exhausting all their powers of imitation in the struggle to maintain their ground against the religion of the foreigner. They have instituted summer schools for the study of Buddhism, in which they follow the methods of the mission schools. A large meeting of Buddhist sects assembled at Tokyo to discuss this proposal and were addressed by a Japanese graduate of the University of Michigan, who described his impressions of religion in America. He thought Christianity was at a low ebb in the United States, only a minority adhering to the traditional belief. Those who were distinguished for scientific knowledge or literary power, were mostly Unitarians or Universalists. "A wave of materialism," he said, "has swept across America, breaking down old religious barriers of superstition, and leaving the majority without any whole-hearted belief in any creed whatever." In such words we may see ourselves as others see us.

THE question has been recently raised in Parliament as to the status of a member of the House of Commons who by the death of the head of his family finds himself elevated to the peerage, whether he has the right to retain his seat pending the issue of the writ of summons to sit in the House of Lords. The Chancellor of the Exchequer, Sir William Harcourt, being called upon for his opinion, gave it in the following fashion. He said: "That raises the question of what I call the intermediate state, which I have no doubt the committee will decide. It is a very interesting question, and quite fit for the school-men, that state of imperfect beatitude when a man has ceased to be an earthly being, and has not yet reached the Elysian fields. What sort of limbo he is in, whether it is purgatory, or what his exact condition is, I do not know."

AN interesting discovery has been made at the church of St. Mary with St. Andrew, Teynham, in Kent. The western door recently underwent renovation, and the removal of all superficial covering disclosed that the portal was of fine massive oak, which, on examination, was found to be scarred in several places with bullet-marks. There were eight distinct punctures, in some of which the leaden bullets still remain embedded. It is supposed that these pellets were fired into the door by some of Cromwell's soldiers when engaged in the spoliation and desecration of the Kentish churches; for that of Teynham, like others in the neighborhood, is known to have sustained considerable damage at the hands of the Roundheads, all the stained glass windows being destroyed. The surface of the door is also charred in several places, as though an attempt had been made to burn the building.

THE "Alcestis" of Euripides was recently played at Bradfield School with great success. Dr. Gray, warden of Bradfield, is an enthusiast in these matters, and also very practical in devising methods. The school possesses a beautiful theatre in which he carries out revivals of Greek masterpieces correct and complete in every detail. Boys and masters, with Dr. Gray at their head, play all the parts and supply the music. The "crib" provided for visitors not well up in their classics, was a verse translation of the play by the Bradfield sixth form, who show by their clear and spirited rendering how well they understand the play which they have learned to present so admirably.

Defence of Trinity Church, New York

An elaborate reply to the criticisms made last winter upon the tenement houses owned by Trinity church was put forth Friday, June 28th, by the vestry. It is in the form of a report of an examination that has been made by Mr. Frederick L. Hoffman, a well-known expert statistician. He was commissioned by Col. Cruger, controller of Trinity Corporation, to investigate the whole subject thoroughly. Mr. Hoffman's report is especially on the death-rate of the Trinity tenement population, with reference to certain allegations and charges of the New York Board of Health, in the report of the latter body to the Tenement House Commission, during last December. The Board of Health charged, on the strength of official statistics, that the mortality in Trinity tenements was in excess of the general mortality of the city, and that this excess was largely the result of the unsanitary condition of the tenements owned by Trinity.

After discussing the details of figures of the Board of Health, Mr. Hoffman reflects severely upon their accuracy, summarizing by saying: "I am thoroughly familiar with the reports of nearly every board of health in this country, and of most of the statistical offices in Europe, and can assert with all the emphasis it is possible to put in words, that the method of the New York Board of Health to prove the unsatisfactory condition of Trinity tenements is contrary to the theory and practice of vital statistics. It is a method that has never before been employed by any recognized authority on the subject, and one that will never be made use of by any one who cares for his reputation as a statistician." The error arose from comparing two death rates for two populations essentially unlike in both quantity and quality, in such a manner as to throw the comparison far out of proportion. Some deaths that occurred in hospitals were attributed to supposed former residence in Trinity tenements, so swelling the assumed death-rate of the locality, and in one instance a death was counted of a person who had been resident of the locality for two years previous.

But not alone was there a violation of the fundamental principles of vital statistics, but there was an absolute misrepresentation of fact in that the death rate for Trinity tenements for 1889–'93 was compared with a death rate for the city of New York based on a fictitious population. The death rate for the city was based on a population estimated on the basis of the police census of 1890, against an actually enumerated population of Trinity tenements three years later, namely in 1893. A fictiticus city death rate of 2 401 was made use of, which has no existence in fact. Mr. Hoffman goes on to show four methods by which a fair comparison could have been made by the Board of Health, in accordance with the requirements of statistical science. Each of these has for its base a comparison of like conditions in like localities. By all four of these methods it is demonstrated that the death rate in Trinity tenements is not only not in excess, it is actually very much less than that in the same locality of the city, and in similar places and among similar classes of people elsewhere. This proves the charges made by the Board of Health absolutely false, as to an excessive death rate.

But not satisfied with this general defence of Trinity Corporation, Mr. Hoffman points out that sanitary science does not concern itself so much with gross death rates as with the actual causes of mortality. Certain diseases commonly called filth diseases are recognized as preventable, and the chief duty of a board of health, in fact, the very reason for the existence of a board of health, has been and is to check the spread of such diseases, and finally to reduce mortality to a minimum. Unsanitary conditions of dwellings and filthy habits of occupants are nowadays recognized as being the chief causes of the propagation, if not in the production, of these diseases. It is, therefore, but fair that any charge as to the unsanitary condition of Trinity tenements should be investigated along the line followed usually in other investigations of this sort, namely, that the charge should be sustained by such facts as would prove that in Trinity tenements the mortality due to such causes was in excess of the local mortality from the same causes. In former times the Board of Health pursued this method. Why was it not pursued to sustain charges against the corporation of Trinity church? Mr. Hoffman answers: "Solely and only because the very facts in this case condemn the statement that the mortality in Trinity tenements is the result of unsanitary conditions in which these tenements are claimed to have been kept for a number of years past." He proceeds to demonstrate this by tables showing the causes of death in Trinity tenements, drawn from actual transcript of all death certificates at the Health Office during six years past. The facts thus obtained from the Board of Health itself form a most complete refutation of the charge that the mortality in Trinity tenements was caused by unsanitary conditions, *i. e.*, conditions preventable by Trinity Corporation. On the contrary, the facts in detail prove that those very diseases to which is attributed the high death rate of city mortality in general, are less prevalent in Trinity tenements than in the rest of the 8th Ward (where they are located) or the city at large. Mr. Hoffman adds further interesting tables, showing that mortality of children and of young persons is considerably less in Trinity tenements than in the rest of the ward, or in the entire city. During the past year not a single death has occurred in Trinity tenements of a person of any age from the so-called filth diseases that denote unsanitary conditions of buildings. The charges against Trinity Corporation have been given such wide circulation throughout the country, and made so much of by the press in a spirit hostile to the Church, that it is both a duty and a satisfaction to a Church journal to set this matter right.

New York City

St. Thomas' church, is to remain open under the care of the Rev. John Huske. The rector, the Rev. Dr. John W. Brown, will be on the coast of Maine from July 1st to Sept. 16th.

St. Bartholomew's church is one of those kept open daily for private devotions. Services are to be maintained during the warm season by the parish clergy, except the Rev. Dr. David H. Greer, who will spend vacation as usual at New Canaan, Conn.

The church of the Holy Trinity, which is advertised for sale, will keep up summer services. The rector, the Rev. Dr. E. Walpole Warren, and his bride sailed for England some days ago on the steamship "Germanic" of the White Star line.

Trinity church is never closed and the services will be carried on during the summer in the same manner as during the rest of the year. The rector, the Rev. Dr. Morgan Dix, goes to his country home at West Hampton Beach, for July and August.

Grace church will be in care of its regular staff of clergy, with the exception of the rector, during the summer. The church will be kept open daily for private prayer. The Rev. Dr. Wm. R. Huntington will pass his vacation at North East Harbor, Me.

Calvary church is to receive important improvements to its chancel. It is in temporary charge of the assistant minister, the Rev. W. Stanley Emery, during the absence of the rector, the Rev. Dr. Henry Y. Satterlee, in the Blue Ridge Mountains.

St. Mark's church is in the care of its assistant minister, the Rev. Richard Cobden, who will maintain the customary services until the return of the rector. The Rev. Dr. J. H. Rylance and his lately married wife will spend the warm season in the English lake district and in Scotland.

At St. Michael's church, the Rev. Dr. John P. Peters, rector, an unusual feature of parish work is "St. Michael's Singing School." Many children have been regularly taught, and at some of the meetings over 100 have been present.

The church of the Incarnation has been in charge of the Rev. T. F. Cashey for the first half of July, and will be in the care of the Rev. Newton Perkins for the remainder of the month. During August and September the Rev. Hartley Carmichael will officiate. In October, the rector, the Rev. Dr. Brooks, will return from his three months' vacation abroad.

At the State camp, Sunday, July 7th, the 71st regiment of this city held a religious service according to the ritual of the Church. Printed leaflets were used, and the band furnished accompaniments to singing by the men. The sermon was preached by the chaplain, the Rev. Dr. George R. Van DeWater, who took for his text Is. IV: 6. The Adjutant General of the State was present. Dr. Van DeWater remained in camp during the entire week, and conducted brief services each evening in one of the large tents.

The church of the Heavenly Rest is to undergo alterations and a perfect system of ventilation is to be introduced. New stalls will be put in the chancel, the gift of Mrs. J. Hull Browning, as a memorial to her sister, Mrs. Wilkinson. During the period occupied by the workmen in making changes, services will be held at the chapel of the parish in 47th st. The Rev. John Mitchell Page, senior assistant minister, will be in charge. The rector, the Rev. Dr. D. Parker Morgan, will spend July and August in Columbia Co., of this State, near the summer home of the parish. The two homes given by Dr. F. Humphreys and Mrs. W. J. Cassard, will be kept filled with children and their mothers till Sept. 15th.

At the church of the Incarnation, the Rev. Dr. Brooks, rector, a fine memorial window has recently been put in place. It is the gift of Miss E. G. Watson, in memory of her parents, Mr. and Mrs. Wm. Watson. The work has been executed by the Tiffany Glass Co., from designs by Mr. Frederick Wilson. The theme treated is the words, "The Lord is my Shepherd," from the 23rd Psalm; and the glass is divided into two sets of lancets, placed one over the other. The lower one represents Christ as the Good Shepherd tending a flock. A shepherd's staff is resting against His shoulder, while His hands are uplifted in prayer. In the upper lancets are two angels symbolizing justice and mercy. They seem to be receiving the prayer. Beneath is the inscription, "Surely goodness and mercy shall follow me all the days of my life." Above all, is the figure of a pelican feeding its young.

The commissioners of award and assessment for the new St. John's park in this city presented their report to Judge Stover, of the Supreme Court, for confirmation, Monday, July 8th. The property taken for the park is old St. John's cemetery which belongs to the corporation of Trinity church. It is a tract about 300 feet square on Hudson, Clarkson, Leroy, and Carmine sts. The church vigorously opposed the secularization of the cemetery, but the Government took possession nevertheless. The present report, which is dated July 1st, finds that Trinity church should receive $500,000 as the value of the property. In behalf of property owners who contend that the amount paid to Trinity church is too large, attorneys secured an adjournment of the hearing before the judge. The commissioners who have made the award were appointed by Judge O'Brien of the Supreme Court.

In the Sunday school for Chinamen connected with St. Bartholomew's church, the catechetical method of instruction has been abandoned, and regular Bible lessons introduced. The average number in attendance since the beginning of the school has exceeded 50. After the session of the Sunday school a supper is prepared for the scholars with a view to keeping hold of those who wish to remain for the evening service. After this simple meal is over, the organist conducts a song service. Then follow meetings of the Chinese Young Men's Christian Association, which has been re-organized. At the last report from the school efforts were making to organize a night school for the instruction of Chinamen in the common branches of English. The great difficulty encountered was the finding of teachers who would direct their whole attention to so humble an employment. From the side of foreign missionary enterprise the presence of so many of these people in the United States, is a peculiarly favorable circumstance, and the more so, as many of them, after learning of Christianity return to their own land. A room has been fitted up by the guild for light cases of sickness. The present superintendent is a Chinese physician holding an American medical degree. The more serious cases are usually sent to St. Luke's Hospital, where they are most kindly cared for. Legal aid, protection, and advice has been given to more than 3,000 Chinamen, who have sought justice under the laws from various kinds of oppression and wrong. Many applications for Chinese domestic helpers and farmers have been made to the guild during the past year, and many Chinamen have in that way been supplied with useful employment. The rooms of the guild have been fitted up as a pleasant place of recreation for Chinamen in their leisure hours. There is a library and a reading-room containing periodicals, Chinese games, and Chinese musical games. The present number of paid-up members of the guild is about 300. The treasurer began the last fiscal year with slight deficit and closed it with a small balance in hand, the receipts amounting to $2,204 88. This is a very moderate outlay for a truly missionary work, the influences of which are far reaching through the entire city, and even beyond it.

Forsaking the comforts of his home in Washington square and foregoing summer rest for the time being, Bishop Potter has taken up his abode for four successive weeks amid the slums of the 10th Ward. The Cathedral mission, formerly known as Old Epiphany House, will be the home of the head of the diocese for that period. There he will live and perform the duties which devolve upon the clergyman in charge of the mission, while the latter is absent on vacation. In his address before the last diocesan convention the Bishop told the clergy about the work being done in this mission on the down-town East Side, and suggested to them that they arrange to spend each of them a week or more there annually, so that they might become more conversant with the workings of this most potent factor in bettering the condition of unfortunate humanity. The cathedral mission, for the work which it is carrying on, is one of the most favorable in the city. The square mile in the centre of which the mission stands contains, according to the census, over 350,000 persons, and is one of the most densely crowded districts in the world. One block, the one directly opposite the mission, is crowded at the rate of a million to the square mile. This population represents all foreign nationalities and is of the lowest grade of squalor. Bishop Potter has manifested a special interest in the work of the cathedral chapter of the Brotherhood of St. Andrew, of which he is president, which has direct charge of the young men connected with the mission. The chapter consists of 16 young business and professional men, who devote all of their spare time to the needs of the parishioners. Among other matters left wholly to the members of the Brotherhood is that of the employment bureau. In addition to the regular work carried on for the relief of the sick, a branch of the Church Hospital and Dispensary has been established near by. One of the physicians connected with that organization visits the mission every day and prescribes for those who call upon him, and visits those who are not able to call by reason of serious sickness. The rooms which the Bishop will occupy during his stay at the mission

immediately adjoin the church and have not been used since the death of Chas. James Wills in 1892. His office will be in the regular office used by the clergyman in charge, up a short flight of stairs from the main entrance. He will have his hands full while in charge of the mission, for outside of the Sunday and daily services, there are the Boys' Club, the Sewing School, the fresh air work, the Brotherhood of St. Andrew, the Men's Club, the relief department, the kitchen garden committee, the Girls' Friendly Society, the cathedral cadets, and the Helping Hand Society, to supervise. He will also make pastoral visits, calls on the sick, and attend funeral and marriage services. His coming to the mission has attracted great attention in the neighborhood. At the service last Thursday, when he began his pastoral ministrations, he preached and baptized four infants. On Sunday he conducted the three usual services.

Philadelphia

The will of Mrs. Caroline Troubat contains a number of bequests of charities, among them is one of $2,000 to the Sheltering Arms.

The Rev. Dr. T. S. Rumney, rector of St. Peter's church, Germantown, with his family, is at the Hotel Thorndike, Jamestown, R. I., for the summer. During his absence the church will be in charge of the Rev. J. M. Hayman, assisted by the Rev. Joseph Wood.

The Boys' Brigade of the church of the Saviour, the Rev. Dr. W. B. Bodine, rector, went into camp at Cape May, N. J., on the 13th inst. Including the full complement of officers and musicians they number nearly 100. The camp is in charge of Major W. Lloyd, an officer of experience and founder of the brigade, who is assisted by Captain Huhme and two lieutenants.

Although still weak, the Rev. Dr. Sydney Corbett was sufficiently recovered from his recent illness to be able to leave town on the 8th inst. for Wernersville, Pa., where he purposes to remain a month, and thence proceed to Asbury Park, N. J., where he will stay until his health is fully restored.

The 5th anniversary of the Snyder avenue mission (church of the Holy Spirit) was observed on Sunday, 7th inst. The Rev. Samuel H. Boyer, priest in charge, was the celebrant of the Holy Eucharist at the morning service; and there were special services at 7:45 P. M., when addresses were made by the Rev. Messrs. L. Bradley, H. L. Duhring, and also by G. Harry Davis, Esq.

Another bequest has been lost to the Church. Dr. Richard Maris, who died August 23, 1891, made a number of private bequests, among them, one of $3,000 to old St. Peter's church; all these were declared on the 8th inst. by the court, to be void on the ground that the will was not attested until the statutory limit for the attestation had been passed.

In the adjudication of the estate of the late Maria Louisa Sadler on the 6th inst., a bequest of $1,000 to St. Peter's church, Germantown, towards the purchase of a set of chimes, will be available should the remaining necessary funds for that purpose be raised within two years from the time of testatrix's death—she having died in June, 1894. Should the balance of the amount not be forthcoming, the bequest will be void, and become part of the residuary estate.

Bishop and Mrs. Whitaker sailed from New York on the 13th inst. (not before) per steamer "Patria" for Hamburg, where they will pass a few days. Then they go to Copenhagen, and subsequently to Christina, and will spend the greater portion of the Bishop's vacation in Norway and Sweden. There is a probability that after leaving the last-named country a short visit will be made to the Austrian Tyrol, whence returning to Hamburg, they will sail for home about Sept. 14th.

Several companies of the Boys' Brigade went into camp at Downington, on the 6th inst., to remain 10 days. Captain, the Rev. C. Campbell Walker, rector of Zion church, is quarter-master, and the Rev. L. Caley, rector of the church of the Nativity, is chaplain, who, upon the arrival of the 288 boys in camp, read prayers and delivered a short address. The camp has been laid out and equipped in the military style, the work having been done by a detail of the National Guard of Pennsylvania. Everybody was required to bring with him to camp a New Testament and a copy of the Boys' Brigade Hymnal.

Christ church chapel will be closed for repairs the remainder of July and throughout August. The Rev. L. C. Baker is serving as supply until the return of the priest in charge, the Rev. Edward Riggs, now in Colorado. St. Jude's church, the Rev. Chas. Logan, rector, has also been closed for extensive repairs, which will be completed about the middle of September. The church of the Nativity, the Rev. L. Caley, rector, is likewise being renovated, which necessitates the closing of the edifice until September 1st; but evening service will be held every Lord's Day in the Sunday school room during the interval. The semi-centennial of this parish will be celebrated toward the close of September.

On Saturday afternoon, 6th inst., the Summer Home of Holy Trinity church, at Sellersville, Pa., alluded to in THE LIVING CHURCH April 6th and May 25th, was dedicated by Bishop Whitaker, assisted by the Rev. Dr. W. N. McVickar, rector of Holy Trinity, both of whom made addresses appropriate to the occasion. This handsome building is a memorial of the wife of Dr. Chamberlain, a member of that parish, who generously contributed towards purchasing the ground and erecting the edifice. Dr. Chamberlain spoke in an eloquent manner, and complimented those who had so nobly assisted in its behalf. The President, Miss Blackiston, and the board of lady managers were present, also many members of the congregation, who took an active part in the work. The building, which is beautifully located, is intended for women and children, to give them an outing during the summer months, their stay being limited to two weeks. There are accommodations for 50 persons at one time. Miss Rankin is the matron.

Diocesan News

Kansas

The following letter has been written by the Rev. F. R. Millspaugh, Bishop-elect:

July, 1895.

To the Clergy and Laity of Kansas:

BELOVED BRETHREN—The General Church, by its bishops and standing committees, has confirmed your election of me as Bishop of Kansas.

I accept the holy and responsible office, assured that as one of yourselves some of my faults you know, and that you are determined to magnify by your prayers and help those qualities on account of which you have honored me. May I be an instrument of God's glory by serving Him faithfully.

Bishop Vail's death was hastened and Bishop Thomas' episcopate made hard by the $30,000 debt on our noble girls' school, "The College of the Sisters of Bethany," which has moulded for good, not hundreds but thousands, of Kansas women. Pray and use your influence that some blessed with means may be raised up to relieve your Bishop of this burden that he may devote most of his time and energies to our tremendous missionary field.

Affectionately

FRANK R. MILLSPAUGH.

Tennessee

Chas. Todd Quintard, D.D., LL.D., Bishop
Thos. F. Gailor, D.D., Assistant-Bishop

The 8th annual diocesan convention of the Daughters of the King assembled at the church of the Advent, Nashville, June 20 and 21. The convention was opened with a celebration of the Holy Communion at 7:15, with an address of welcome by the rector, the Rev. Geo. F. Degen. Holy Communion was celebrated daily at 7:15 A. M., Matins, 9:30 A. M., with business sessions at 10 A. M., and 4 P. M. At Evensong on Wednesday there was a sermon by Dr. Joseph E. Martin. The following officers were elected: President, Mrs. Hughes, South Pittsburg; vice-president, Miss Parker, Tullahoma; secretary and treasurer, Miss E. S. Ogden, Nashville; counselors, Miss Mary Owen, Miss Clara Grass, Nashville. The services and sessions were well attended by the laity and clergy, whose presence gave added earnestness and interest to the meetings, nor was the social side of the occasion lacking, for the breakfasts served in the guild room by the Advent chapter, and the delightful reception at the rectory will leave many pleasant recollections in the minds of those who were present.

Ohio

Wm. Andrew Leonard, D.D., Bishop

Grace parish, Cleveland, has just celebrated the 50th anniversary of its organization. On July 9, 1845, this parish was organized at the rectory of the Rev. Richard Berry, rector of Trinity, the mother parish of the city. Among its distinctive principles, from the start, were free pews and the weekly Eucharist. This venerable parish is believed to have been the second in the American Church to establish and maintain the weekly Eucharist. The following is its succession of rectors, all of whom, except the three last named, have entered into the rest of Paradise: The Rev. Alexander Varian, 1846-1849; the Rev. Timothy Jarvis Carter, 1849-1851; the Rev. J. Coles Tracy, 1851-1852; the Rev. Lawson Carter, 1852-1860; the Rev. William Allen Fiske, 1860-1865; the Rev. Alvin Hyde Washburn, D. D., 1866-1876; the Rev. George W. Hinkle, 1877-1884; the Rev. F. M. Clendenin, S. T. D., 1884-1887; the Rev. Edw. Wm. Worthington, 1887. The Rev. Gideon B. Perry, D. D., the Rev. W. A. Rich, the Rev. Wm. B. Guion, and the Rev. Wm. Rollins Webb, have served in the parish as assistant ministers. At the golden jubilee, the following programme was carried out, with pleasure and blessing to the large congregations in attendance: On Sunday, July 7th, celebrations of the Holy Communion at 7:30 and 10:15 A. M. Celebrants, the Rev. F. M. Clendenin, S. T. D., and the Rev. Geo. W. Hinkle. At the latter service, the Rev. Geo. G. Carter, S. T. D., preached. At Evensong an address was made by the Rev. Dr. F. M. Clendenin. On Monday, at 4 P. M., an historical paper entitled "The Fifty Years," was read by H. E. Handerson, M. D., and a brief history of the deaf-mute mission in Grace parish, by the Rev. A. W. Mann. At Evensong, an address on "Grace church—its past," was made by the Rev. Frederick W. Taylor, D. D., of Springfield, Ill., and on "Grace church—its future," by Bishop Leonard, of Ohio, the closing address being by Bishop Seymour, of Springfield. On Tuesday, the anniversary day, there was an early Celebration at 7 A. M. by the rector of the parish, and at 7:45 A. M., a commemorative service in Erie Street Cemetery, at the grave of the Rev. Alexander Varian, the first rector of the parish. At the later Celebration, the celebrant was Bishop Leonard, and the anniversary sermon by the Rev. Geo. W. Hinkle. At 7:30 P. M. was held a public reception at Weisgerber's Hall. Special offerings were taken at all services for the endowment fund of the parish.

Connecticut

John Williams, D.D., LL.D., Bishop

Commencement week of Trinity College, Hartford, opened on Monday, June 24th, with the announcement of junior standing as the result of an examination on the work of the three previous years. The honors were as follows: 1. Robert William Curtis, of Hartford; 2. George Nahum Holcombe, Granby, Ct.; 3. George Blodgett Gilbert, Randolph, Vt. In the afternoon of Tuesday, class day exercises were held on the campus, Richard Henry Macauley, of Detroit, Mich., presiding. The class orator was Samuel Harrington Littell, of Wilmington, Del.; poet, Frank Sumner Burrage, Denver, Col.; historian, John Harrow Smart, Willoughby, Ohio. A loving cup was presented by David Willard, of Greenfield, Mass. In the evening a class reception and ball were held in Alumni Hall.

On Wednesday, after Morning Prayer in the chapel, the annual meeting of the Alumni Association was held in the Latin room, Percy S. Bryant, '70, of Hartford, presiding. Reports on the necrology of the year, and on the Alumni Library Fund, were presented by Prof Hart, '66. As alumni trustee, Sydney Geo. Fisher, '79, of Philadelphia, was elected for three years. The Rev. F. W. Harriman, '72, of Windsor, Ct., and Robert Thorne, '85, were nominated as Junior Fellows. The feature of this day, however, was the jubilee celebration of the founding of Connecticut Beta Chapter of the Phi Beta Kappa Society. The business meeting was held at 9:30 A. M., when the following new members were admitted: Frederick MacDonald Goddard, George Blodgett Gilbert, James Walter Gunning, Robert William Curtis, Samuel Ferguson, George Nahum Holcombe, Chas. Hubbell Street, and Alexander John Williams, all of '96. The following named officers were elected: President, the Rev. Thomas R. Pynchon, D. D., LL. D.; vice-president, the Rev. John T. Huntington, M. A; secretary, the Rev. Samuel Hart, D. D.; treasurer, George Lewis Cooke, M. A. A resolution was passed authorizing the president and secretary of the chapter to appoint three delegates to the triennial General Convention of the society, to meet at Saratoga in September, and also that a committee of five be chosen to consider the names of certain distinguished alumni, not members of the chapter, with a view to making them honorary at the next annual meeting. At noon Alumni Hall was filled with alumni and friends of the society, met to honor the 50th anniversary of the chapter. The orator of the day was the Rev. Dr. Harwood, of New Haven, who made a notable address upon "The Democracy of Learning." The poet of the occasion was Dr. Henry M. Belden, '88, and his poem on the subject "In time of confusion," attracted much attention. At the close of the day, the President and Mrs. Smith held a reception from 5 to 9 P. M.

After Morning Prayer on Thursday in Christ church, the exercises proper to commencement day were held in the Opera House. President Smith occupied, as the custom is, Bishop Berkeley's chair, on a raised platform on the stage, the proctors of the college, Professors Hart and Pynchon, on either side, with the faculty of the college on his left. The speakers were as follows: 1. Salutatory, Latin, Sydney Key Evans, of Pennsylvania. 2. Samuel Harrington Littell, Del., "Oliver Goldsmith." 3. Philip James McCook, "The Monroe Doctrine." 4 David Willard, Mass., "Hedonism a heresy." 5. Geo. Edwin Hamlin, "Dean Swift." 6. Edward Myron Yeomans, Andover, valedictory, "The contribution of the individual to civilization."

The Holland scholarship prizes for the next academic year were awarded to Charles Hubbell Street, of Huntington, N. Y., '96; Herman Van Wechlinger Schulte, of Utica, N. Y., '97, and to Albert Morey Sturtevant, of Hartford, '98.

The usual degrees were conferred. The following honorary degrees were bestowed: Master of Arts, *Honoris Causa*—George Cyprian Jarvis, M. D., Hartford, some time of the class of 1855.

Doctor of Letters, *Honoris Causa*—Francis Philip Nash, Harvard, M. A., LL. B., professor of Latin, Hobart College Geneva, N. Y.

Doctor of Laws, *Honoris Causa*—Lyon Gardiner Tyler, M. A., president of William and Mary College, Williamsburg, Va.

Doctor of Divinity, *Honoris Causa*—The Very Rev. Eugene Augustus Hoffman, D. D., LL. D., D. C. L., dean of the General Theological Seminary, New York city; the Rev. Carl Eckhardt Grammer, B. A., professor in the Theological Seminary of Virginia; the Rev. Charles Lewis Fischer, of the class of 1860, M. A., professor in the Theological School of Kenyon College, Gambier, O.

The work of the day and the year was fitly ended when the Alumni, 200 strong, sat down to dinner at the Allyn House, the largest number in the college history.

The annual meeting of Fairfield Archdeaconry was held in Trinity church, Newtown, on Tuesday, July 9th, at 11 A. M. Morning Prayer was said by the rector, the Rev. Geo. T. Linsley, assisted by the Rev. M. G. Thompson. After service the meeting was called to order for business, the archdeacon, the Rev. Dr. Tatlock, in the chair. The election of officers resulted as follows: Secretary, the Rev. Louis French, of Darien; treasurer, Mr. E. Livingstone Wells, of Southport; elected members of the executive committee, the Rev. H. M. Sherman and the Rev. Louis N. Booth; Messrs. Wm. Nash, of Southport, and Woodward, of Norwalk. In the afternoon reports were given from the missions, an appropriation of $1,655 was made for the ensuing year, and an apportionment of something over $2,000 to be raised by the parish.

WALLINGFORD.—Sunday, July 7th, was the 25th anniversary of the beginning of the Rev. J. E. Wildman's work as rector of St. Paul's parish. By a singular coincidence, the 4th Sunday after Trinity falls on July 7th this year, just as it did in 1870. The faithful and efficient work of the rector during these years manifests itself in the steady and constant growth of the parish. The Sunday school, at the beginning of his rectorship, including officers and teachers, numbered less than 100, but now has swelled its forces to more than double that number, and has a competent corps of officers and teachers. Mr. Wildman has married 200 couples, and the Baptisms and funerals at which he has officiated amount to almost 1,000. The communicants have increased from 150 of a quarter of a century ago, to 360 at the present time. The progress and advancement of the town is noticeable in the increase of families in his parish from 120 to 250. When Mr. Wildman took charge St. Paul's parish was encumbered with a debt of over $20,000, but now by the earnest and united efforts of rector and vestry, not only has this debt been wiped out, but the handsome parish house adjoining the church has been added to the parish.

Central Pennsylvania

M. A. DeWolfe Howe, D. D., LL.D., Bishop
Nelson S. Rulison, D.D., Asst. Bishop

SOUTH BETHLEHEM.—On Sunday evening, June 23rd, the annual sermon before St. Agnes' Guild of the church of the Nativity, was preached by Bishop Rulison. Choral Evensong was followed by a short office admitting to the guild 33 new members who promised to conform to the rules, and received their badges at the hands of the rector, the Rev. Gilbert H. Sterling. The Bishop then gave the girls an earnest talk on "Faithfulness," and highly commended the guild for its work during the year past. The organization numbers 82 girls above the age of 13 years, and is divided into senior and junior sections. Its object is to assist the members in leading pure and devout lives, and to teach them to love the work and worship of the Church. The confirmed members make a corporate Communion once a month. At the bright weekly meetings, part of the evening is devoted to work for a missionary box or some other charitable object, and part to games and other amusements. There is a savings fund for those who wish to lay by part of their earnings, and the girls have a practical friend and adviser in the efficient head of the guild, Mrs. F. M. Bird, who is deservedly loved and admired by them all.

Olympia

Wm. Morris Barker, D. D., Bishop

The 15th annual convocation was made unusually interesting this year by being preceded by the annual meeting of the Woman's Auxiliary, which took place in St. Mark's, Seattle, on the morning of June 26th. There was a celebration of the Holy Communion at 11, with an address by the Bishop, followed by the business meeting, with a brief intermission for a lunch provided by the ladies of St. Mark's. A new Constitution was adopted after an interesting discussion, followed by full reports from every branch and the election of officers to serve for the coming year.

A missionary meeting took place at night, when addresses were made by a number of the clergy, including the Bishop, on the subject, "How can we best adapt the Church and her teachings to Western conditions?"

The next day, June 27th, there was a celebration of the Holy Communion at Trinity church at 7 A. M., and a choral Celebration at 10 A. M., with the Bishop as celebrant. At 11 o'clock convocation was called to order in the guild house, when the Bishop read his annual address, after which the regular standing committees of convocation were appointed and a large amount of routine work attended to. In his address the Bishop requested convocation to abandon the deanery system, which had fallen into disuse, and this was done by a vote, without discussion. It was determined that a committee should be given charge of the preparation of a schedule of five minute talks, to be given by all the clergy on the same Sunday. A little quarterly, containing 13 of these outlines, will be printed to be handed to the people as they leave the church.

An interesting debate occurred when the convocation considered that part of the Bishop's address which related to the change of the name of the jurisdiction. A resolution was unanimously adopted, requesting the Bishop to lay this matter before the House of Bishops in October, and expressing the judgment of the convocation that it would be wise to change the name from "Olympia," which is now misunderstood, to that of "Western Washington." The Rev. D. C. Garrett and Mr. N. B. Coffman were elected as delegates to the General Convention, with the Rev. C. S. Williams and Dr. C. McCutcheon as alternates.

From the Bishop's Journal it was shown that during the year he had licensed 30 lay readers, consecrated one church, opened four new churches, confirmed 410 persons, delivered 291 sermons and addresses, celebrated the Holy Communion 48 times, and had traveled 31,598 miles. Much comment was made on the wonderful growth in the number of those confirmed, showing a gain of over 50 per cent on the previous year.

After a very spirited and harmonious business session the largest and most interesting convocation that Olympia has ever had adjourned.

Southern Ohio

Boyd Vincent, D.D., Bishop

TOLEDO —Churchmen here, both clerical and lay, are just now taking an active part in establishing a Labor Exchange on a system devised by G. B. De Bernardi, of Independence, Mo., after 40 years of study and observation.

Southern Florida

Wm. Crane Gray, D.D., Bishop

Punta Gorda is a small place of a few hundred people, yet, owing to its situation at the head of navigation for ocean vessels on Charlotte Harbor, and its splendid hotel, is popular as a winter resort for pleasure and health-seekers. For several years the Church people have been looking forward to the time when they could worship in an edifice of their own, and through their efforts, directed by the Bishop, and the munificence of Mrs. Colt, of Hartford, Conn., their desire is now realized in a neat and convenient church, ready for the seating and furniture, and capable of seating 125 to 150 persons. It has an open timbered roof and recessed chancel; a fine tower stands south of the chancel, with which it is connected by a covered passage. The lower story of the tower, with the passage way leading to the chancel, is utilized as a vestry room. The work was done by White & Co., of St. Petersburg, Fla., and the church, though not large, is really one to be proud of. The chancel window, which is given as a memorial of Mrs. Colt's son who died in Punta Gorda, is being made by Tiffany & Co., and is expected in a few days. The first service was held in the church on the 3rd Sunday after Trinity, by the Bishop, assisted by the Rev. Samuel C. Hodgman, of Haines City, who has been holding services there and at other points for the last few months. A class of ten was confirmed, and Holy Communion celebrated with 35 recipients. Services were also held in the evening, with a full attendance, when the Bishop preached on "Catholic Unity." The music was in charge of Mrs. Hector, assisted by several ladies. These same ladies have undertaken the purchase of an organ, and have already nearly enough money in hand. The Church at Punta Gorda owes very much to the faithful, self-sacrificing work of a few ladies whose names are well known in Southern Florida. Services are held at Punta Gorda once in four weeks by the Rev. S. C. Hodgman. Bishop Gray has been untiring in his efforts to place the Church in Punta Gorda on a good foundation, and to him much of the present success is due.

Virginia

Francis McN. Whittle, D.D., LL.D., Bishop
John B. Newton, M. D., Assist. Bishop

On Wednesday, June 26th, the commencement exercises of the Theological Seminary of Virginia began with the meeting of the alumni, at which Bishop Whittle presided. Bishops Whittle, Peterkin, Dudley, Jackson, and Randolph were present, and a large number of clergy. Archdeacon Hutcheson, of San Antonio, Texas, was there for the first time since he was graduated, in 1855. The necrological report, read by the Rev. K. J. Hammond, reviewed the lives of many who had been called from this earthly labor—the Rev. E. M. Murray of '48, the Rev. Dr. C. H. Shield of '49, the Rev. J. R. Jones of '57, the Rev. Melville Boyd of '74, the Rev. Dr. S. M. Bird of '61, the Rev. J. O. Dorsey of '71, and the Rev. Dr. Kinloch Nelson, so recently taken away. The alumni address was made by the Rev. Henry S. Jones from "I have many things to say unto you, but ye cannot bear them now." A resolution relating to Dr. Kinloch Nelson was read and adopted. Addresses were made by various alumni. At night a missionary service was held, with addresses by the Rev. Messrs. Tomkins and Lightboune. Commencement day began on Thursday A. M., June 27th, with essays by the senior class. After lunch the diplomas were presented to the graduates, and an address made by the Rev. Everard Meade. On Friday, June 28th, Morning Prayer was said in the chapel at 7:30 by Bishop Peterkin. At 11 A. M., the ordination services were held, the Rev. E. L. Goodwin preaching from "As my Father hath sent me, so send I you." Bishops Whittle, Newton, Peterkin, and Randolph were in the chancel.

On Sunday, June 30th, Bishop Whittle visited the mission of the Epiphany, Barton Heights, preached an eloquent sermon and confirmed six candidates, afterwards addressing them. This is a mission of Emmanuel church, Henrico, located in a growing suburb of Richmond

For St. Paul's church, Richmond, a new organ is now being erected. The old one had been in use many years. The present instrument will be probably the finest in the city. The funds for it were provided almost entirely by the ladies of the congregation. The fine vested choir of this church continually grows in favor.

Vermont

Arthur C. A. Hall, D.D., Bishop

ESSEX JUNCTION.—A mission has been started here by the Rev. B. W. Atwell, of Shelburne, and the field gives good promise. Well attended services are held in a hall every two weeks.

WINOOSKI.—Trinity mission, which has been supplied heretofore by the assistant rector from Burlington, has been made a parish, and the Rev. Mr. McCully has received the appointment of rector. The present chapel is too small and steps are being taken to build a larger one in the near future.

HYDEVILLE.—In this parish, under the rectorship of the Rev. J. Anketell, an interesting and ancient ceremony was witnessed on the 4th Sunday after Trinity; viz, the Baptism of an adult convert from the sect called "Plymouth Brethren," by Trine immersion. Evensong was said in St. James' church until the close of the second lesson. Then the rector and congregation proceeded to the adjacent Castleton river, where the Office for "Baptism to such as are of riper years" was said in the usual form. After the benediction of the water in the prayer "Almighty, everliving God," the ministrant caused the catechumen to kneel in the water and then dipped his head three times beneath the water at the invocation of each Person of the Blessed Trinity. A large number witnessed the rite, including many Roman Catholics and Baptists.

Missouri

Daniel S. Tuttle, D.D., Bishop

The Rev. A. W. Mann officiated in St. Thomas' mission, Christ church cathedral, on Sunday, June 30th, at 10:30 A. M. and 3 P. M., administering the Holy Communion in the morning and Holy Baptism in the afternoon. In the evening, at Emmanuel church, Old Orchard, a combined service was held.

Iowa

Wm. Stevens Perry, D.D., D. C. L., Bishop

In the past year there have been 33 persons confirmed in St. George's church, Farley. This parish is about 25 years old, and has the reputation of being one of the best working parishes in the northern half of the diocese. The Rev W. M. Purce, deacon in charge, commenced the work last November, and at the same time revived what was generally considered the defunct parish of Christ church, Dyersville, and at the Bishop's visitation on April 8th, presented a class of six adults for Confirmation. Dyersville is overwhelmed by Roman Catholics, but an interest in the true branch of the Catholic Church has been awakened again, and there are promising signs of growth. On St. Thomas' Day, 1894, the Rev. Mr. Purce started a mission at Monticello, 20 miles from Farley, and on April 9th, presented a class of eight adults for Confirmation. Regular services are maintained every Wednesday evening amid considerable opposition on the part of the sects. St. Paul's, Bellevue, 46 miles from Farley, is also dependent on the Rev. Mr. Purce for services. He goes there once a month for Sunday services, and last November presented a class of six adults for Confirmation, and on April 15, another class of four. Recently Mr. Purce has started a mission at Epworth, four miles from Farley, and gives services on Friday evenings. Already some have signified their desire for Confirmation. Thus the little parish of St. George's is the centre of missionary work. The work, however, is greatly retarded by the lack of a rectory. A strong effort is being made to raise enough money to build. An appeal has been sent out to some of the larger parishes throughout the country, asking that an offering be taken for this purpose, but so far only one response has been had; St. Luke's church, San Francisco, sends $5 It is to be hoped that the funds for this rectory will soon be secured.

Western New York

Arthur Cleveland Coxe, D.D., LL.D., Bishop

NEWARK.—Bishop Coxe visited St. Mark's parish, the Rev. L. B. Van Dyck, S. T. D., rector, Sunday, June 23rd, and confirmed 10 persons. The service was held in the Presbyterian house of worship, through the courtesy of the pastor, as St. Mark's is undergoing repairs. The Bishop preached from the words, "The disciples were called Christians first at Antioch." The sermon was eloquent in its range of scholarship, its tender, fraternal spirit, and its delivery in the Bishop's felicitous and impressive style. His references to his father and to the Presbyterians were very pathetic. The Bishop dwelt on the subject of Christian Unity, in which he has been deeply interested as chairman of a committee from the Church to correspond with a similar committee from the Presbyterians.

BUFFALO.—Ground has been broken and contracts let for the erection of a memorial chapel attached to the Church Home. The chapel will be of Medina cut stone, with slate roof and gabled facade, and supported on each side by massive arcaded and buttressed side walls pierced with Gothic stained glass windows. It will be cruciform and connected by cloisters with both the new orphanage and the old building, and is intended to seat 250 worshipers. The chapel is the gift of Mr. E. H. Hutchinson, of this city, a memorial to his parents, and is to cost $12,000. The corner-stone is to be laid July 18th, and it is hoped the building will be ready for occupancy about Oct. 1st. The roof of the chapel is broken by dormers surmounted by *fleur de lis* and the main roof ridge with terra cotta crestings, crosses, and finials, presenting a complete and graceful effect. The interior has the roof divided into panels by open trusses giving an elongated perspective, broken by the transepts and showing the sanctuary through the chancel arch. The transepts, choir-entry, and organ chamber give increased width at this point. The chancel furniture and pews will be of oak. The interior is to be finished in natural woods polished, with wainscot up to the window sills. The basement will have heating and fuel chambers. Mr. W. H. Archer, of Buffalo, is the architect.

MAYVILLE.—At St. Paul's church, the rector, the Rev G. W. S. Ayres, has during the past month held special services for and preached to the local post G. A. R., the Knights of the Maccabees, and the graduating class of the Mayville Union School. The parish has been made the recipient of a very handsome oak Litany desk, a memorial of Mrs. R. I. G. Cooper, a devoted Churchwoman, presented by her husband and children.

CHAUTAUQUA.—Services are maintained in the chapel of the Good Shepherd, the Rev. G. W. S. Ayres, priest in charge, at this summer resort during the assembly season. Evening Prayer is said on Wednesdays and Fridays. The Holy Eucharist is celebrated every Sunday at 8 A. M. A beautiful memorial Communion service of five pieces, from Geissler, N. Y., was used for the first time at the Celebration on June 30th. Inscribed on each piece are the words, "In loving memory of Sara Hills Bissell, chapel of the Good Shepherd, Chautauqua, N. Y." The gift was made by members of her family.

GENEVA.—The 70th annual commencement of Hobart College has come and gone. It was an occasion of special interest and importance to the college as marked by the ceremonies attendant upon the opening of the Demarest library building in the presence of the generous and noble-minded donor, Mrs. Agnes Demarest, of Buffalo, N. Y. The missionary sermon and the baccalaureate sermon were delivered Sunday, June 23rd, in Trinity church. Both were eloquent and apposite. The former was given by the Rev. B. S. Sanderson, the latter by the Rev. William White Wilson, of Chicago. The programme for Monday included the Freshman prize declamations, the prize debate by the members of the Hobart Debating Union, and the Cremation of Calculus. On Tuesday the programme was the Horace White rhetorical competition, the class-day exercises, the annual meeting of the Alumni, and the annual meeting of the New York Zeta of Phi Beta Kappa. At the latter the new members from the class of 1895 were initiated: Frank Edward Lawson and Carl William New, Batavia, N. Y; Frank Frederick Beckerman and Albert Edward Wilson, Chicago. The following were also elected and initiated as members: The Rev. William White Wilson, Chicago, and the Rev. Prof. Charles W. Hayes, D. D., Hobart, 1849. In the evening were held various society and class reunions and suppers.

The commencement exercises took place Wednesday in the new Smith Opera House. After the valedictory, the vice chancellor of the college, the Rev. Charles Frederick Hoffman, D. D., LL. D., arrayed in his academic robes, was conducted to the chair, and the addresses introductory to the opening of the Demarest library building were made, the speakers being President Potter, Vice-Chancellor Hoffman, the Bishop of New York, and Gen. James Grant Wilson, D. C. L., President of the Authors' Club. The latter was the formal library address. An address was expected, as part of the function, from the president of the alumni, the Hon. Clarence A. Seward, LL. D., class of 1848, but Mr. Seward was unable to attend. After the awarding of prizes and the conferring of degrees, the authorities and friends of the college met in the library building, when it was formally opened as a memorial with the gift of the keys by the Ven. Archdeacon Lobdell, representing the donor, Mrs. Agnes Demarest, to the Rev. Dr. F. L. Humphreys, general secretary of the Church University Board of Regents, representing the Church. The keys of the building were received by the vice chairman of the corporation and the president of the college. The blessing was invoked and the benediction pronounced by the Bishop of Western New York. So ended one of the most interesting ceremonies witnessed in the history of the college. The afternoon was devoted to the commencement dinner and the evening to the president's reception and the senior ball.

Honorary degrees were conferred as follows: S. T. D. on the Ven. Chas. Olmstead, archdeacon of the Susquehanna, of Cherry Valley, N. Y.; the Rev. Chas. H. Smith, Hobart 1870, Buffalo, N. Y., and the Rev. Prof. Chas. A. Poole, Seabury Divinity School, Faribault, Minn., Hobart 1872. LL. D. on the Rt. Rev. M. N. Gilbert, Hobart 1870, Assistant Bishop of Minnesota; Dr. Nathaniel Hewitt, M. D., Hobart 1856, Red Wing, Minn. L. H. D. on Gen. James Grant Wilson, D. C. L., president of the Authors' Club. Hoffman Lecturer, L. Thompson, University of Geneva, Switzerland, and the Rev. Walter North, Hobart 1870, Buffalo, N. Y.

Pennsylvania

Ozi W. Whitaker, D.D., Bishop

At a meeting of the Standing Committee of the diocese, held on the 2nd inst., consent was given to the consecration of the Rev. Frank R. Millspaugh as Bishop of Kansas. Consent has also been given by the same body to the establishment of a parish at Rockledge, near Fox Chase, where the Rev. T. William Davidson is now in charge.

CHESTER.—The congregation of St. Paul's church, the Rev. F. M. Taitt, rector, propose erecting a new edifice to cost about $50,000. At a vestry meeting held on the 11th inst. $15,000 was subscribed for the purpose, which sum, it is expected, will be considerably augmented in the near future. The site for the new church will probably be on Broad st., near a new house of worship (costing $45,000) in course of erection for the Methodist body. Old St. Paul's is entirely too small for the needs of the congregation, besides being very antiquated, dating back nearly two centuries.

JENKINTOWN.—The Rev. Roberts Coles, rector of the church of Our Saviour, is in ill health at present. The Rev. Dr. Edward T. Bartlett, dean of the Divinity School, will be in charge of the services from July 28th to the close of August.

YARDLEY.—On Sunday, 7th inst., Bishop Whitaker made his annual visitation to St. Andrew's church, where he preached an eloquent sermon to a large congregation and administered Confirmation to a class of seven persons, presented by the rector, the Rev. L. H. Jackson.

Long Island

Abram N. Littlejohn, D.D., LL.D., Bishop

BROOKLYN.—The renovation and improvement of the chancel of the church of the Epiphany, the Rev. James B. Nies, Ph. D., rector, are in progress, and important changes will be made. An altar of marble, having a reredos of Caen stone, will take the place of the present wooden altar, and the canopy now over the altar will be set over the font. The improvements also include a credence, two candelabra, choir stalls of ash, additional pipes for the organ, and a lay reader's stall. The pulpit is to be decorated with brass. Appeals for funds to accomplish this work have been very generously responded to by members of the congregation, and already over $1,000 have been pledged. These proposed changes, when effected, will greatly improve the church and help much in the line of a reverent and Churchly worship.

An entirely new chancel is begun for the church of the Reformation, the Rev. Dr. J. G. Bacchus, rector. It will be in width 30 feet and in depth 38, and will have three arches on each side. The organ, which now stands in the gallery over the door, will be removed and occupy a recess at the left of the chancel. The walls and ceiling of the chancel will be handsomely decorated, and the whole work will be in excellent taste and will be conformed to the newest ideas in this department of architecture. At intervals through a course of years the work has gone on of transforming this church from a very commonplace wooden building to the stone and brick edifice it now is, and this rebuilding of the chancel will be the full completion of the undertaking. A year or two ago a handsome parish house, costing over $30,000, was opened for use. During the progress of the alterations now under way the regular services will not be suspended, but will be held in the lecture room in the parish house.

The completion of five years of the rectorship of the Rev. Henry T. Scudder was appropriately commemorated at St. Stephen's church on Sunday, July 7th. During this period the parish has gained materially in every way, and especially in the advancement of its spiritual life. The communicants have increased from 200 to 330, Baptisms have numbered 214, Confirmations 124, marriages 32, burials 75. The Sunday school has grown from 100 to 315. The offerings for the five years have aggregated $19,000. The congregation are now enlisted in efforts to reduce and cancel the mortgage debt, intending, when this is effected, to undertake the erection of a large and substantial church on the beautiful site adjoining the present house of worship.

New York

Henry C. Potter, D.D., LL.D., Bishop

MIDDLETOWN.—Mr. Frederick E. Raynor, of Port Jefferson, L. I., has just completed a very successful two-manual organ for the parish of Grace church. At an exhibition of the instrument given by the organist of the church, Prof. Harvey Lewis Wickham, A. C. M., it showed an unusual number of orchestral effects for an organ not having three manuals, a result arrived at by careful voicing of the pipes, giving each a distinct and characteristic quality without sacrificing its proper and Churchly *timbre*. It has 36 stops, including the mechanical registers and 1,355 pipes. Each stop has a complete complement of pipes instead of falling short in the lower octave as is so often done for the sake of economy. The case is tasteful in design, being of quartered oak and having a large number of decorated face pipes.

Michigan

Thomas F. Davies, D.D., LL.D., Bishop

The dean of the Detroit convocation, the Rev. Joseph H. Johnson, D. D., recently offered a prize of a copy of the *Lex Mosaica* to that member of the convocation who should produce the best tract on the claims of the Church, for general use within the convocation. Six tracts were prepared and submitted, of course anonymously, to the committee of laymen appointed to pass upon their relative merits. The committee has awarded the prize to the Rev. William S. Sayres, A. M., assistant minister of St. John's church, Detroit, and his tract will soon be published and given a wide circulation.

Pittsburgh

Cortlandt Whitehead, D. D., Bishop

Mr. E. G. McFarland, a candidate for Holy Orders, has been appointed by the Bishop to have charge of the services during the summer, at St. Barnabas' church, Tarentum, and Trinity church, Freeport.

A Sunday school and occasional services have been started under the care and direction of the Rev. Dr. Norman, of Monongahela City, in St. John's church, West Brownsville, which has for a year or more not been in use.

CITY.—The Rev. Dr. Arundel, of Trinity church, has taken charge of the church of St. John the Evangelist, at Duxbury, Mass., where he is spending the months of July and August. During his absence the Sunday and daily services will be conducted by the Rev. A. R. Kieffer, associate priest of the parish.

The Rev. Mr. Coster, rector of Grace church, and of the Bishop Bowman Institute, is spending the summer in the Allegheny Mountains near Cresson.

The Rev. Dr. Mackay, of St. Peter's church, has gone to Scotland for the summer. During the month of July the services at St. Peter's will be in charge of the Rev. G. A. M. Dyess, of St. Augustine's, New York City.

Bishop Whitehead will spend the month of August with his family at Fisher's Island, New York, and requests that all official correspondence be sent to him at that address.

MCKEESPORT.—On Sunday night, June 30th, St. Stephen's church was filled by a large congregation, the occasion being the visit of the Bishop for the purpose of administering the rite of Confirmation. The choral service, led by the choir, was heartily joined in by the whole congregation. The sermon was preached by the Bishop on the opening words of the Sermon on the Mount. A class of 24 was presented by the rector, the Rev. H. H. Barber. The Bishop was seated in his chair at the chancel gate, and the candidates knelt before him, one by one, to receive the laying on of hands.

Colorado

John Franklin Spalding, D.D., Bishop

CRIPPLE CREEK.—The well-known energy of the Guild of St. Andrew's church, combined with the Brotherhood of St. Andrew, has lately manifested itself in the erection of a most substantial building in that part of the town known as Church Hill. It has three large rooms communicating with a large auditorium that will be used for social gatherings, amusements, and public meetings in which the welfare of the city is concerned. It is the purpose of the Brotherhood to organize, as soon as possible, in the large room of the Guild House, a free library and reading room for all sorts and conditions of men.

The Living Church

Chicago, July 20, 1895

Rev. C. W. Leffingwell, Editor and Proprietor

SOME people are disgruntled because THE LIVING CHURCH does not shriek for Church unity at any price, even to the leaving out of the Church or the most that she stands for. With scarcely any common ground of worship, use, or tradition, it is expected that "this Church" can at once affiliate with any and all Protestant denominations who will be kind enough to accept ordination for their ministers at the hands of our bishops. The first step towards unity that will command the confidence of thoughtful men will be the reunion of those bodies that have separated for trifling differences, that are practically one except on some local or temporary issue. Are they approximating? Here is the way the Southern Assembly of Presbyterians puts itself on record as to organic unity with the Presbyterians North:

> This assembly does not deem it wise to agitate these questions at this time, and places on record its sentiments of sincere regard and Christian affection for that honored branch of the great Presbyterian church with whom we now have closest fraternal relations.

WE have been asked again of late the true etymology of Whitsunday. Though rather late to suit the season, it may not be amiss to state the decisions of the best authorities. Dr. Neale's reputation as a scholar was deservedly high, but the voluminous and multifarious character of his acquirements, and the fact that so far as the English are concerned, he was a pioneer in several little known branches of learning, rendered it probable that his conclusions would sometimes need correction. Upon the point under consideration, he stated somewhat dogmatically, the derivation given by some of the older etymologists, from "*Pfingsten*," supposed to have been transmuted into "Whitsun." Dr. Skeat, however, in his "Concise Dictionary," shows that the Anglo-Saxon name for Whitsunday, was *hwita Sunnan-daeg*, or "White Sunday," and that the Icelandic and Norwegian names correspond with this. This appears to be conclusive. The name therefore, is properly Whit-Sunday, not Whitsun Day. There is one difficulty. In the Latin kalendar *Dominica in Albis*, or White Sunday, is the Sunday after Easter, since Easter-tide was the great season for Baptisms, and the newly baptized wore white. The explanation is that in more northern climates, Pentecost or Whitsuntide became the ordinary time for Baptisms as well as ordinations. Hence the name was transferred.

THE religious orders in France have been subjected by a recent enactment to what seems to be excessive taxation. One of the bishops, Mgr. Fuzet of Beauvais, counsels submission, but the general sentiment is in favor of resistance, and this policy is supposed to be encouraged by the Vatican. It is thought that a reaction against an unjust discrimination of this kind will certainly be produced when the nuns' chairs and tables are put up for sale in order to pay the rates. M. Jules Ferry, in the earlier stages of the anti-religious movement in legislation, is reported to have said that it would be impossible seriously to attack the Sisterhoods, because there was scarcely one French family without some kinswoman who was a Sister of Charity or a nun of some sort or other. The present government, however, has reached more advanced lines. Far-sighted statesmen might well consider, that, apart from religious considerations, these institutions, existing through a kind of voluntary taxation, afford a refuge to many women who would otherwise become stranded and go to swell the ranks of pauperism. They also do a vast amount of charitable and relief work. If the attempt to suppress them were successful, a large part of their members must be supported at the public expense and the work they are now doing must be done by the State. This, of course, would after awhile enormously increase the common taxation. That is a very practical consideration. But statesmen are bound to take into account what are called sentimental matters as well, and to consider whether it is not better for society that these women should be permitted to combine in voluntary communities where they can preserve their self-respect rather than be shut up in public almshouses, and whether it does not tend to greater quietness and contentment among the destitute classes that they should be the recipients of aid from those who have some human sympathy and love to bestow along with it, than that they should be consigned to the hardness of official charity. But the government of France is not yet done with its theories of a purely scientific State, and the *odium anti-theologicum* is a powerful factor in present legislation.

SOME sanguine English and Welsh Churchmen are congratulating themselves that the agitation against the Church in Wales has ended for the present, and that the Disestablishment Bill will be so much waste paper. Some persons, impressed with the predominantly political impress of the whole movement, are inclined to make light of it as not really serious. It is to be hoped such feelings will not be allowed to induce the friends of Church defense to relax their efforts. As lookers-on, observing the steady tendencies of English politics and the great changes of the last thirty years, since the extension of the suffrage, we cannot but think that not only will the movement for the disestablishment of religion not disappear or grow permanently weaker, but that it will in the end triumph. The real question for Churchmen in the long run will be how to save what belongs to the Church, and how to shape her organization so that it may best do its work under new conditions. Sentiment in England refuses to take this view of things; meanwhile Church defense ought by no means to be allowed to slacken, even though it undertakes to do more than it may, in the end, be able to effect. Churchmen grow accustomed to work together, and when the time comes it will be possible to discriminate. The difference between disestablishment and disendowment is already coming to be generally understood.

A "WESLEYAN TRUSTEE" writes to the London *Times* to inquire whether his co-religionists have considered that the argument for spoliation touches their endowments equally with the Church in Wales. He is trustee of certain property consisting of shops, houses, and other real estate, most of the income being devoted to the maintenance of a minister. Another case is that of a village chapel which has long ceased to draw a congregation. He wonders whether in such cases, if the majority of the inhabitants should demand that endowments which do not seem to be fulfilling the purpose for which they were given should be placed under the partial control of the parish councils, the trustees could "maintain exclusive dominion?" The progress of the discussion has gradually disclosed the fact that the Nonconformists are very much in the same boat with the Church so far as endowments are concerned. They are discovering that they cannot attack the principle of an "endowed Church" without attacking themselves. But the popular idea is that while Nonconformist endowments were conferred by "persons," those of the Church were given by "the State." This has been answered again and again by indubitable proofs, showing that almost all that the Church possesses was conferred by pious individuals, much of it centuries ago. If the fact is cited that the Church received money from the State at the beginning of this century by act of Parliament, to be administered through Queen Anne's Bounty Office, it must not be forgotten, says the Bishop of London, "that when the State made these grants to the Church, precisely similar grants were made to the various Nonconformist bodies. They were all in a single vote, so much for the Church, so much for the Baptists, so much for the Independents, and so on." "Now it seems as clear as day," continues the Bishop, "that if this money is taken away because the State gave it, there ought to be taken away what was given to the Nonconformists." He did not think, however, that the Baptists were willing to take that view. "Queen Anne's Bounty" itself is sometimes alluded to as a case in which the Church received a large sum from the State. It was in fact a just restitution. The fund was nothing else but the proceeds of an extortionate tax levied upon the clergy, for the benefit of the Pope in the first place, afterwards appropriated by Henry VIII. to the Crown. Queen Anne simply returned to the Church what was left of the amounts extorted from it by the State. The more this subject comes to be examined, the clearer it becomes that the principle of disendowment, if applied impartially, would have a very wide sweep. Such principles have a disagreeable habit of working themselves out to their logical consequences in the long run.

ONE of the encouraging signs of the times is the way in which secular papers rebuke disloyalty in religious teachers. It has been too much the custom of such journals, in commenting upon dissentions in the fold, to take the part of the man who was stirring up trouble, viewing him as a martyr and crying out against his "persecution." Of late, however, we have seen many editorial expressions which indicate a change of the point of view if not "a change of heart." Here, for example, is a paragraph in the Peoria *Journal*, relating to a recently reported sermon of one of our own clergy:

> The question then, is not, properly speaking, theological, but ethical. Dogmatists will probably differ, and may do so legitimately and properly until time is no more. There can, however, be no legitimate differences of opinion as to the plain duty of a minister who finds it his duty to openly attack the doctrines of the Church of which he is a member. It is not heresy, but a much simpler and much less excusable offense, this creed denying. It is an offense that very properly deprives him of the respect of the men who do not care a fig for the Church of his choice or for the doctrine of the Resurrection. It is a breach of the principle of common honesty, which will only be expiated when he resigns his pastorate. It is a notable tribute to the charity and liberality of the Church in question that he was not stripped of his canonicals ten years ago. His present course is moral suicide.

It is coming to be seen by men of the world that for a man to hold office and reap benefits, and enjoy distinction, as the accredited officer of a society whose fundamental principles he denies, is inconsistent, dishonest, disloyal, intolerable. We say it is a hopeful sign, especially for the discipline of the Church, for in case severe measures have to be adopted to vindicate and protect the Church, we may trust that public opinion will not be so prejudiced by the unfair comments of the press as to defeat or pervert the judgment of the court.

ANOTHER journal of more than local influence, the Detroit *News-Tribune*, commenting on the silly fad of "individual Communion cups," shows a clear view of at least one principle underlying the Holy Communion. The writer says that such a change of administration would be a repudiation of the brotherhood of man for fear of microbes!

> The central thought conveyed by the Last Supper is the thought of Brotherhood. Even the traitor Judas was there.

There was no exclusion. It was a fitting climax of the Life that had been lived in the service of all mankind. If its portrayal is to impress anything, it is to impress the absolute equality of men. Just as an individual Communion cup in the original would have destroyed its effect, in a like manner the individual Communion cup in the representation that is had in thousands of churches every Sunday, must destroy the effect. The Christian who will not drink from the cup which another's lips have touched would hardly follow in the steps of Christ. Not only that, but he makes public proclamation, Christian that he professes to be, that the brotherhood part of his faith is mere sentiment. It would do him good to bethink how much there is left to his faith when the brotherhood part of it is gone.

If this may be fairly inferred from the Protestant doctrine of the Lord's Supper as a mere memorial, how much stronger is the case in view of the Church's doctrine of the Real Presence! But the *reductio ad absurdum* of the "little cups" is the suggestion that has been made, apparently in good faith, by a writer in *The Morning Star*; viz., that each person desiring to "commune" should bring his own bread and his own cup, and at the proper time "ask the blessing of God." Thus "no one could be excluded from partaking of the Lord's Supper," and science would be helping forward "the cause of Christian liberty."

Five Minute Talks

BY CLINTON LOCKE.

XXI.

A woman was lately talking to me about her son who, she said, had such a "trying" disposition. Let us talk a little about this word "trying." What does it mean? Why, something that makes great demands on the patience, the temper, the courtesy, the religion, of those who have to deal with it. Have you a trying disposition? Oh, of course not. You know a large number of people who have, and you wonder how people can live with them, but you are not that kind of a person at all. How fortunate, but as you love to give advice, you may get some ideas from this paper which you can communicate to the people who are trying, and that will "try" them a little.

It does not follow because you are called "trying," that you are through and through disagreeable. A man may be very agreeable in very many ways, and in one or two others very trying. Indeed, some of the most trying persons I ever knew in my life, were really very good, spiritually minded, and excellent people. I once knew a man thoroughly well bred, filled with zeal, fervent in good works, profoundly religious, and yet there was no one who had anything to do with him for any time who did not find him trying. He seemed never to be able to do anything in the way the majority thought right, and there was always friction and ruffled feathers. A clergyman told me he had a man in his parish respected by every one who knew him, an eminent example of holy living, devoted to the said clergyman and constantly doing favors for him, in fact, his right hand man; and yet the whole parish put together, even counting the ritualistic old maids, who are perhaps the most trying religious things ever created, did not worry and fret the clergyman like that man. He always was wanting things done which the clergyman knew would be most unwise to do. He would often in very small ways show a disposition to tyrannize. He would listen often to gossip of the rankest character and annoy the clergyman with it. He really spoiled his admirable qualities by a few disagreeable traits. I have no doubt if you had asked him about his rector he would have spoken most lovingly of him, but would have added confidentially: "He is, you know, somewhat trying, but I manage to get on with him."

I think I hear you say: "No one is perfect, we are all weak, erring human beings, and the clergyman of whom you speak ought to have been very thankful that he had such a parishioner and not bothered about his little imperfections." Well, he was thankful, he loved the man very dearly, but that could not blind him to the fact that he could have improved himself greatly. We all love trying people often very much, and they love us who are equally trying.

But because we all have this infirmity, shall we fold our hands and say: "Nothing can be done to help it. It is just our way and we cannot do any other way." Hot weather is trying, but you endeavor to find remedies for it. You wear light clothes; you sit in the shade; you avoid exercise and excitement. You can palliate, soften, modify, turn in another direction, a vast number of very annoying things. Surely it is a Christian's duty to labor at getting the motes out of his eyes, motes which every one about him will certify to being tolerably stout beams. But you reply: "We do not know when we are trying, if we did, we might work at it." Oh yes, you do. Often and often your conscience has whispered to you: "That way of talking or acting is not the right way, it ought to be changed," but you have given no heed. I do not believe that any one is always thoroughly blind to his faults. It must have occurred sometimes even to the Spanish Philip II. that he was hypocritical, selfish, cruel. When you are told by some one intimately connected with you that certain ways you have are very trying ways, do not say to yourself: "Oh, that is just mistaken judgment," or "What nonsense to make such a fuss about trifles." Give the matter very serious consideration, think over it, pray over it, and, what is more, struggle to get the better of it. Why, even the most ingrained defects can be overcome by hard work with God's implored help. The miser can become generous; the hot-tempered, patient; the profane, sweet-spoken; the tale-bearer, reticent; the censorious, charitable. Such transformations have been seen millions of times in the world of grace, and in men and women fashioned of the same clay you are. Just as in the physical world, deaf and blind and crippled men have so artfully mastered their weaknesses that they can really accomplish more than hearing and seeing men, so can you in the moral and spiritual world deal with your trying ways until you have really made them the ladders on which you may mount to higher things. Are you "trying" at the table, finding fault with the food, and spoiling all your wife's or your mother's meals by making sharp remarks about everything they have provided? Some men do that as regularly as they sit down, and seem to think sneering at the food as necessary a condiment as salt and pepper. Nothing can be more trying. Have you some little ways of sitting, speaking, dressing, which try your husband, but which you persist in thinking just fanciful in him to fuss about? Anything that annoys others is not a trifle, and even if the fact that others are annoyed by it is "trying" to you, so much the more should you strive to get rid of it. Trifles make up our lives, and any one can bear with more composure having an arm cut off in fifteen minutes than having pins stuck in it for fifteen years.

Letters to the Editor

THE DAILY OFFICES

To the Editor of The Living Church

"Men ought always to pray, and not to faint." (St. Luke xviii: 1.)

And is not the command as binding upon the clergy, as upon the laity (I Thess. v: 17), "Pray without ceasing?" And are we not asking, "that we to whom Thou hast given an hearty desire to pray?" And if we have not that "desire" ought we not to pray for it? Is not the saying of daily Morning and Evening Prayer in private if we cannot have it in public, most beneficial, as well as according to the spirit of the Prayer Book? Or can clergy make better prayers? Or is such time lost? Does not Lightfoot say somewhere that "it was the saying of a learned man that he got more knowledge by his prayers than by all his studies?"

W. S. HAYWARD.

THE INSTITUTION OF MINISTERS

To the Editor of The Living Church

I have never seen any allusion to one cause which I believe has had an important bearing on the growth of the modern disregard of sacred things that has lately asserted itself so vigorously in the Church. No Churchman doubts that the Prayer Book was compiled under the guidance of the Holy Ghost, and as the divine influence has come to us by its means, it has grown closer and dearer as we have been privileged to use it. No part of it was lightly adopted, and the Church has been uplifted and consecrated more and more as her children have used its sacred offices with trusting faith and devotion.

Why is it, then, that one of these offices has fallen into such disuse, until now, in Massachusetts, of which I speak especially, it is almost impossible to find any one who has ever been present at the service for the "Institution of Ministers." The Church thought it a wise thing to provide the service, her children see fit to ignore it absolutely, and as a result, in too many cases, the coming in of a priest to take spiritual charge of the souls which make up his parish, has ceased to be the sacred duty the Church considers it to be, and has fallen into a mere business transaction.

If this office were used, when a priest enters his new position, with renewed vows to faithfully teach what the Church has prescribed, and with the realization, on the part of the people, that they were receiving one who was to serve them as God's representative, would not such a solemn service be a means, as it was intended to be, to keep both priest and people closer and nearer to God until, by the guidance of the Holy Ghost, they were led into all truth?

THOMAS MAIR.

THE LEAGUE OF CATHOLIC UNITY

To the Editor of The Living Church:

The Rev. Dr. Wilson, *clarum et venerabile nomen*, asks of those clergy of the Church who were constituent members of the League of Catholic Unity, and especially of those more immediately responsible for the Declaration which has lately been put forth by the League; *i. e.*, the Rev. Drs. Huntington, Satterlee, Abbott, and me—"Do these men know or foresee what they are doing?"

I am not authorized to reply for my reverend colleagues, and perhaps when we shall be accused by our "friends who are outside of the Church . . . of a want of fair dealing and good faith," it will be soon enough for any of us to defend ourselves from the charge of "sharp practice." But for my single self, if it is worth Dr. Wilson's while that I should answer his question, let me only remind him that virtually the self same question was asked of me, and pretty severely too at times, from quite the other wing of the Church, when, in the sixties, I was engaged in irenic conference and discussion with priests and dignitaries of the Italian Catholic Church of the Italian Revolutionary period, and when, with the most Catholic and learned Bishop Whittingham, Dr. Wilson himself generously defended me.

I stand now where the great Bishop of Maryland taught me then to stand; now, as then, deny the right of any Catholic Church—be it that of Rome or be it our own—to exact, as terms and conditions of communion or of Catholic unity, anything more than those great first principles of truth and order without which that communion would not be fully Christian or that unity truly Catholic. I am unable to see that there are any such essentially first principles other than those included in the four so-called Chicago-Lambeth Articles of Unity. Whatever we might possibly be willing, for the sake of Catholic unity, ourselves to concede to our American-Roman Catholic brethren, I should utterly deny their right to exact of us anything beyond them as conditions of communion and organic unity. So, whatever our Protestant brethren may come to be willing, for the sake of that unity, to concede to us, I deny our right to exact of them anything beyond those articles as conditions of communion and organic unity.

As for that liturgical worship upon which Dr. Wilson and others lay so great stress, nothing would practically be gained by the endeavor to add that to the Lambeth conditions, since it is already far more frequently an attraction to our customs and traditions than a stumbling block; but I doubt if our Protestant brethren would concede it to our exactions, and I cannot admit our Catholic right so to exact it.

Of your courtesy permit me thus far.

WM. CHAUNCY LANGDON.

Providence, R. I., July 8, 1895.

THE LEAGUE OF CATHOLIC UNITY

To the Editor of The Living Church:

I have read with care the circular letter issued by a new society, "The League of Catholic Unity," and I desire to make two points. (1) Will you note the last paragraph but two where it reads in reference to the "Historic Episcopate," "as connected with the Scriptures, the Creeds, and the Sacraments, it might become a bond of organic unity among the Christian denominations by completing their Congregational, Presbyterial, or Episcopal systems, and at length re-combining them normally in one Holy Catholic and Apostolic Church." Now as a priest in the Catholic Church, I would like the Rev. secretary of the new society to inform your readers and myself how the "Historic Episcopate" is going to complete our episcopal system. Have we not here and now in the Church this "Historic Episcopate?"

What were our clergy whose names are appended to the letter just issued thinking about when they put forth such a paragraph for the perusal of the ministers and laity of the denominations? Let us be clear in our statements of truth on the matter of "Church Unity" and state what we really mean!

2. What real good will another "Unity" society do any way? Why cannot the Church and her clergy maintain a dignified rest for a while, until the truths of the Lambeth conference have accomplished their work? Have we not heard again and again from the Presbyterians, etc., that

there never can be union if we insist upon re-ordination of their ministers? Are we prepared as a branch of the Catholic Church to receive their ministers without this re-ordination?

Let us go on with our proper work and let Church unity alone; too much urgency on our part is apt to be misunderstood by our separated brethren.

J C. QUINN.

St John's, Mason City, Ia.

[Our correspondent seems to overlook the fact that there are "episcopal" systems that have not and do not claim to have the Historic Episcopate; for example, the Methodist Episcopal.—Ed. L. C.]

Personal Mention

The Rev. R. F Innes is at Avon, Pa.

The Rev. L. M. Robinson is staying at Canton, Me.

The Bishop of Quincy has gone to Kennebunkport, Me.

The Bishop of Maryland is staying for the season in Canada.

The Rev. Dr. E. P. Gould is summering at Port Jervis, N. Y.

The Rev Canon Leffingwell, of Maine, has sailed for Europe.

The Rev. Dr. Cornelius B. Smith has gone to East Harbor, Me.

The Rev. C. J. Ketchum is passing July at Kennebunkport, Me.

The Rev. Daniel Kendig, of Philadelph'a, is at Mohawk Lake, N. Y.

The Bishop of Louisiana has sailed for Europe for recovery of health.

The Rev. James H. Van Buren will spend the summer in Europe.

The Rev. G. H. Hills is spending July and August at Bay Head, N. J.

The Bishop of Central Pennsylvania is at his summer home at Bristol, R. I.

The Rev. Dr. Percy F. Fenn passes July and August at Essex, Mass.

The Rev. Dr. Henry Y. Satterlee is spending July in the Catskill Mountains.

The Rev. G G. Field sailed for Holland June 29th in the steamship "Veendam."

The Bishop of Massachusetts is making his usual summer stay at Bar Harbor, Me.

The Rev. W. B. Frisby spends July at St. Andrew's, New Brunswick, Canada.

The Rev. Montgomery Schuyler, D. D , will remain in Canada resting until Oct. 1st.

The Rev. Frank B. Allen, of Boston, Mass., is taking vacation at Squam Lake, N. H.

The Rev. Elliot White sailed for Southampton, June 26th, on steamship "St. Louis."

The address of the Bishop of Michigan, until further notice, is Mackinac Island, Mich.

The city address of the Rev. Owen M. Waller is now 421 Wetherill st., Philadelphia, Pa

The Rev. Dr. Alfred L. Elwyn, of Philadelphia, is staying for the season at Mountrose, Pa.

The Rev. R. Kidner, of Boston, has summer charge of St. Andrew's church, Dublin, N. H.

The Rev. Frederick B. Carter, of Montclair, N. J., is staying on the seacoast of Long Island.

The Rev F. M. Taitt, of Chester, Pa., is spending days of rest on the seashore of New Jersey.

The Rev Jas. F. Plummer has accepted the rectorship of St. Stephen's church, Oxford, N. C.

The Rev. Benjamin Brewster, of South Orange, N. J., is spending the season in the Adirondacks.

The Rev. J. Lewis Parks, D. D., is spending vacation days at Jamestown, R. I , opposite Newport.

The Rev. Dr. Robert A. Edwards sailed for Europe per steamer "Southwark" on the 6th inst.

The Rev. Joseph Fletcher has accepted the position of principal of Hannah Moore Academy, Md.

The address of the Rev. A. E. Dunham has been changed to 19th and Wallace sts., Philadelphia, Pa.

The Rev J. W Moore, rector of St. George's church, New Orleans, is to pass his vacation in Canada.

The Rev. A H. Noll, rector of Mt. Olivet church, New Orleans, has resigned, to take effect in the autumn.

The Rev. G. J. Burton, of Christ church Hospital, Philadelphia, is passing the summer at Bryn Mawr, Pa.

Mr. George Hurst has been appointed a lay reader at the church of St. James the Less, Philadelphia, Pa.

The Rev. Hudson Sawyer has accepted the rectorship of the church of the Heavenly Rest, Auburn, diocese of Maine.

The Rev. Albert E. Clay, late of Bayfield, Wis., entered upon his duties as assistant at Trinity cathedral, Omaha, on July 7th.

The Rev. O. Valentine, of All Saints' church, Brooklyn, will spend the summer in the suburbs of the city at Richmond Hill.

The Rev. H. L. Gamble, of the church of the Annunciation, New Orleans, is making an early summer stay in New York city.

The Rev. Dr. John S. Lindsay, of Boston, is spending weekdays of July on the shores of Narragansett Bay, opposite Newport.

The Rev. A. B. Carter, of Yonkers, N. Y., has received the honorary degree of Doctor in Divinity from the University of Ohio.

The Very Rev. F. I. Paradise, dean of the cathedral of the diocese of Louisiana, will go to Connecticut for the month of August.

The address of the secretary of the diocese of Springfield, the Rev. H. W. Cunningham, for July, will be The Rectory, Lunenburg, Nova Scotia.

The Rev. John McGarr Foster, rector of St. John's church, Bangor., Me., has been chosen Canon of St. Luke's cathedral, Portland, in that diocese.

The Rev. W. B. Guoin, of Galesburg, Ill., has accepted appointment as assistant minister of Trinity church, New Orleans, and has entered upon his duties.

The address of the Rev. Clarence Buel, late rector of Emmanuel parish, Cumberland, Md., during July and August, will be Ortley Inn, Ortley, Ocean Co , N. J.

Mr. Lyon Gardiner Tyler, president of William and Mary College, Va , has received from Trinity College, Hartford, the honorary degree of Doctor of Laws.

The Rev. E. R. Sweetland, finding the altitude too great at Gunnison, has removed to Grand Junction, Colo , and desires that his mail should be addressed according.

The rector of St. Timothy's church, 8th and Reed sts., Philadelphia, Pa , the Rev. William W. Mix, will spend the month of August with his family in Bridgeport, Conn.

The Rev. Chas. Pickells, of Grace church, Millbrook, N. Y , has received from St. John's College, Annapolis, Md., the honorary degree of Doctor in Divinity.

The Rev. Franklin N. Strader, of Laramie, Wyo , is spending his vacation with his parents, Mr. and Mrs. John J. Strader, Sumac st., Wissahickon, Philadelphia, Pa.

The Rev. T. Gardiner Littell, D. D., has taken mission work in New Hampshire for the summer. His address, until September, will be the Plaisted House, Jefferson, N. H.

The Rev. W. G. Read has not been called to Christ church, Springfield, Mass., as stated in the issue of July 6th, but may be addressed at St. Margaret's rectory, Brighton, Boston, Mass.

The Rev. Kenneth S. Guthrie, Ph. D , assistant of the church of the Incarnation, Philadelphia, has not accepted a call to the rectorship of St. Andrew's church, Kennett Square, Pa. The newspaper notices to that effect were wholly without foundation.

The Rev. Henry B. Bryan has resigned the rectorship of the church of the Resurrection, Richmond Hill, N. Y., to accept appointment as Canon missioner and almoner of the cathedral of the Incarnation, Garden City.

The Rev. Beverley Warner and family sailed from New Orleans for England by the West Indian and Pacific line, July 8th, to be absent from the country until the middle of October. Official communications concerning the Church Training School, or any other business, will be attended to, if addressed 1608 Carondelet st , New Orleans.

The following named clergymen of Philadelphia, in addition to those already given, will pass their vacation as follows: The Rev. Dr. A.G. Mortimer sails for Europe on the 13th inst., where he will remain until the first week in October. He goes first to Spain. The Rev. Alsop Leffingwell and the Rev. N. Richard Harris go to Europe. The Rev. Henry S. Getz and the Rev. Dr. I. N. Stanger go to Atlantic City, N. J. The Rev. H. F. Fuller will divide his time between Atlantic City and Saratoga. The Rev. Dr. R. McKay will be in Stroudsburg, Pa. The Rev. Dr. S. E. Appleton goes to the White Mountains. The Rev. Dr. C. D. Cooper will pass the summer in Northern New York. The Rev. Jacob Le Roy and the Rev. Dr. J. Lewis Parks go to New England. The Rev. H. M. G. Huff will be in Glasboro, N. J. The Rev. Dr. C. A. Maison goes to Schroon Lake, N. Y. The Rev. C. M. Armstrong will be at Laurel, Del. The Rev. Dr. W. F. Paddock will visit the Rangely Lakes, Maine. The Rev. John Moncure and the Rev. F. M. Burch will go to Virginia. The Rev. H. L Phillips and the Rev. O. M. Waller will spend their vacation at Sea Isle City, N. J. The Rev. Dr. J. N. Blanchard will visit Rye Beach and Bethlehem. The Rev. Stewart Stone will go to Proutt's Neck, Maine, and the Rev. L Bradley goes to Vermont. The Rev. Dr. C. Miel left for Denver and San Francisco on July 4th. He will return about the close of August.

Ordinations

Sunday, June 30th, in Trinity church, Toledo, Bishop Leonard, assisted by the Rev. Messrs. Charles Scadding, W. N. Brown, and W. C. Hopkins, ordained to the priesthood the Rev G. L. Freebern, a graduate of Bexley Hall, who has served his diaconate in Trinity church, Fostoria. He is to begin his labors as priest in the diocese of Fredericton. The sermon was by Archdeacon Brown.

June 29th Bishop Leonard ordained in St. Mark's church, Toledo, Mr. T. N. Barkdull, lately a successful Methodist minister, and his son, Mr. G. S. Barkdull, who has just graduated at Bexley Hall, Kenyon. The Prayer Book preface to the ordination services was read by the rector, the Rev. R. O. Cooper, as part of the service The sermon was by the Rev. C. D. Williams, dean of Trinity cathedral, Cleveland.

The ordination to the diaconate of Reginald R. Parker, of Brooklyn, N. Y., took place in St. Luke's chapel, Middletown, Conn., June 19th. Bishop Williams performed the impressive ceremony, assisted by the Rev. John Binney, the Rev. William A. Johnson, of the Berkeley Divinity School, the Rev. Joseph Hooper, and the Rev. F. F. German. Mr. Parker was presented by the Rev. Sylvester Clark, D.D. Mr. Parker is to have charge of the growing mission at East Berlin.

At St. Paul's church, East Cleveland, O., on July 3rd, took place the ordination of Mr. Edward Doan as deacon, who is to take the charge of St. Paul's church, Bellevue, and Trinity church, Lyme, which places he has served as a lay reader for some time. The sermon was preached by the Rev. H. M. Ingham, and the Rev. Thos. Lyle presented the candidate. An interesting feature of the service was the presence of Mr. John Doan, aged 98 years, who is the great uncle of the young deacon.

In the chapel of the Theological Seminary at Alexandria, June 27th, Messrs. R. W. Patton, M. G. Cassell and J. G. Scott, of So. Virginia, G. O. Mead, E. A. Temple, and H. F. Kloman, of Virginia, C. S. Davidson, of New York, C. A. Christian, of West Virginia, J. D. Hall, of Alabama, and A. Boogher, of Missouri, were ordained deacons, and the Rev. Messrs. H. F. Simmerman, R. A. Barr, R. S. Copeland, J. C. Grinnan, W. F. Chrisman, J. D. La Mothe, E. W. Cowling, and Thos. Semmes were advanced to the priesthood. After the ordination the Holy Communion was celebrated.

On Tuesday, July 9th, Bishop Niles advanced to the priesthood in All Saints' church, Littleton, N. H., the Rev. Edgar Foster Davis, M. A., formerly a Congregational minister. The sermon was preached by the Rev. James B. Goodrich, of Trinity church, Claremont, first rector of All Saints. The candidate who has served this church as deacon since June, '94, was presented by the Rev. James Goodwin, of St. Barnabas' church, Berlin. Also took part in the service the Rev. Messrs. F. W. Baker, of St. Paul's, Cincinnati, O. H. Raftery, of Portland, Ct., and M. T. Jefferis, of New York.

Died

FAIRBANK.—Entered into the rest of Paradise, at 11 A. M., July 13th, Helen Livingstone Fairbank, wife of N. K Fairbank, of Chicago. *Requiescat in pace.*

GOODYEAR.—"In the comfort of a reasonable, religious, and holy hope," at Northville, Cayuga Co., N. Y., on Friday, May 17, 1895, Elizabeth Andre Vette, widow of Ives Goodyear, and third daughter of Peter de La Tourette and Anne Ogden Quigley, his wife, late of Vestal, Broome Co., N. Y., aged 77 years.

COOLEY.—At 5:15 A. M Friday, July 12, 1895, passed to the rest of Paradise, Louisa Jackson, daughter of the late Stephen Jackson, of Providence, R. I., granddaughter of the Rev. John Graves, M. A., missionary of the Ven. S. P. G., and founder of St. John's church, Providence; widow of the Rev. William Curtis Cooley, aged 86 years, 6 months, and 7 days. Interment in Providence, in the Old North burying ground. "Having the testimony of a good conscience; in the communion of the Catholic Church; in the confidence of a certain faith; in the comfort of a reasonable, religious, and holy hope." Light perpetual lighten upon her, O Lord.

PAYNE.—Entered into rest eternal at sundown on June 30th, 1895, at her home, 3852 Vincennes ave , Chicago, Ill. (after a life of sacrifice and devotion to husband, children, and all who could count her friend), Margery Steele, the dearly beloved wife of Edward Payne, in the 75th year of her age.

"In My Father's house are many mansions."

The cruise of life is o'er,
Her anchor safely cast,
She's reached the glorious shore
Free from earth's cares and blasts.

Obituary

IN MEMORIAM EDITH FYFE DAVIS

She fell asleep at Cleveland, Ohio, June 27th, quietly passing from under the shadows into the light.

The life here was very brief, yet it was long enough to win much love; to reveal unusual gifts; to disclose the charm of a sweet, unselfish nature; and to leave a memory which will be tenderly and gratefully cherished. Rarely are grace and peace so early and so happily blended. The gifts of God in a pure soul made it ready for the coming of the angels. And so she went away.

Appeals

THE legal title of the General Board of Missions, which should be used in wills, is The Domestic and Foreign Missionary Society of the Protestant Episcopal Church in the United States of America.

Domestic missions in eighteen missionary jurisdictions and thirty-seven dioceses, including work among Indians and colored people. Foreign missions in China, Japan, Africa, Greece, and Haiti.

Shall these important works be sustained, or must they be crippled? This question will be answered by the sum of the contributions.

The fiscal year ends with August. Contributions to be included in this year should reach the treasurer by September 1st.

Remittances should be sent to MR. GEORGE BLISS, treasurer, 281 Fourth ave., New York. Communications to the REV. WM. S. LANGFORD, D. D., general secretary, Church Missions House.

Church and School

WANTED.—Position as organist by communicant; pupil of Mr. Geo. E. Whiting and Wm. H. Sherwood. Experienced. Will accept small salary in or near Chicago. Pupils instructed on piano and organ. Address E. L.

CHORAL SERVICES.—Rector or parish desiring to establish fully choral services (daily as well as Sunday preferred), and needing organist and choirmaster, please address H. W. D., care THE LIVING CHURCH.

SEA SIDE.—Can accommodate at my own home one or two sick or delicate persons. Reference to Philadelphia and New York physicians. Address MRS. M., Box 101, Bayhead, New Jersey.

CHURCH ARCHITECT.—John Sutcliffe, 702 Gaff Building, Chicago, makes a specialty of churches. It will pay those expecting to build to communicate with him.

COTTAGE FOR RENT, near St. Mary's School, Knoxville, Ill., on the school grounds, reserved for a family having daughters to educate. Address the rector.

A LADY of twenty years' successful teaching of the higher branches, desires position for English, Latin, and mathematics. Address M., care of LIVING CHURCH.

The Editor's Table

Kalendar, July, 1895

7.	4th Sunday after Trinity.	Green.
14.	5th " " "	Green.
21.	6th " " "	Green.
25.	St. JAMES, Apostle.	Red.
28.	7th Sunday after Trinity.	Green.

The Unknown Saints

BY ARTHUR P. KELLEY

Not only they who on dark Afric's shore,
Or in the sunny realm of China land,
With Christ's true trophy going on before,
Have led a zealous, holy, Christian band;

Not only those who gladly death did face,
And counted to them holy death but gain,
But also those who, in a humble place
Gladly, for Jesus sake, humbly remain;

Not all the valiant heroes of the Cross
Are deep impressed on every Christian mind,
Not all that counted earthly gain but dross,
In holy books, or loving hearts we find.

Ah, no! but in the lowlier walks of life
Full many a self-denying saint there lives
Who dauntless faces ignominy and strife,
Who when insulted for His sake forgives.

Full many a one who laboreth in the strife,
And not for wealth will bow at Mammon's feet,
When woes are o'er and comes the end of life,
Will upward fly, the Lord of life to meet.

May I take the liberty here of making an announcement which chiefly concerns my kinsfolk, many of whom I hope are weekly guests at the Table; viz., that I am preparing for publication a genealogy of the Leffingwell family, as compiled by our kinsman, the Rev. E. B. Huntington, down to about the year 1876. The statistics for the last twenty years must be obtained. I therefore ask that the address of every reader who is descended from the old family in Norwich, Conn., be forwarded to the office of THE LIVING CHURCH.

Mr. W. Baines, a Congregationalist of Woodstone, writing to a local English paper, in reply to some one who advocated the Disestablishment of the Welsh Church, says: "It appears to me that while Dissenters are thinking and talking, the Church of England is doing. I find the Church with a moderate income giving a great deal more help to the people in times of distress than many a Dissenting minister doubly paid. Yet they have the impertinence to say that they are most fitted to the times and the people."

The Clarendon Press, the press and publishing house of the University of Oxford, is said to have been founded with the money obtained from the sale of Clarendon's History of the Great Rebellion, hence its name. After the middle of the last century it sank into neglect. It was a period when the general efficiency of the university was at a very low point. In 1764 it is stated that "the under-servants and pressmen were a set of idle drunken men, and the house appeared more like an ale house than a printing room." But it has long ago become one of the most famous printing establishments in the world, both for the excellence of the scholarly works which are allowed to issue from it and for the perfection of its workmanship. It is governed by a board of university men called the Syndics, a close corporation. The beauty and excellence of the editions of the Greek and Latin classics which come forth from this press are well-known to scholars.

It is well-known that Dickens, as well as Thackeray, often made use of real personalities in his stories, sometimes not altogether to his own credit, as witness the caricature of Leigh Hunt in "Bleak House," and the still more reprehensible instance of Mr. and Mrs. Micawber in "David Copperfield." We are told by his biographer that the originals of these characters were the parents of the novelist himself. In other cases no great fault can be found, The portrait of Mr. Squeers and his Yorkshire school was drawn from an actual Mr. Squires who had such a school at Bowes. The Rev. Ralph Willis, an old pupil of Mr. Squires, has lately died, leaving behind him a record of his school days. It was his father who gave Dickens the stories about the school which induced him to make it a visit, and led to his writing it up in Nicholas Nickleby. In Mr. Willis' book, it is said that "many of the ludicrous scenes in the novel are pure inventions, but the character of the school justified an indignant exposure of abuses, particularly the coarse and scanty supply of food and the brutal forms of punishment."

A House Boat Journey in China

BY THE REV. HERBERT SOWERBY

We decided to go to Ichang by native boat instead of by steamer, as we wished to see carefully the whole route and not to pass any of it by night. When once started on a journey in China there is no use being in a hurry, as it always turns out to be true, "the more haste the less speed," so the only thing to do is to make oneself as happy as one can under the delays of all kinds which are going to take place nearly daily. A short description of this journey may be interesting to those who live in a land and age of comfortable and fast traveling. We went on board Oct. 3rd, and only did about half a mile. The wind being too strong for us to pull up stream against it, we turned into the side creek and remained there for three days. We lost three days up this creek, simply because the boatman had delayed starting until a lucky day as put down in the Imperial Almanac—the date, however, was not lucky, as we lost the wind at nearly every turn and bend of the river.

The boat was like a large punt with high sides, and drew about two feet of water; the bottom was quite flat. We had three good cabins for sleeping in and a large one as our sitting-room; glass windows with flowers and landscapes painted on them, set in carved frames with wooden shutters, went down the full length of our cabins. There was very little open deck, as besides the above there were a kitchen, wheel-house, and sailors' room. Below the deck we had a hold, some four feet deep, to store our boxes. These boats are used by gentlemen and officials when moving their families from place to place, and though slow are on the whole very comfortable, except when they leak, which is not exceptional but the rule. We were twice wet through—bedding, clothes and all—but a fine sun next morning made all dry before night. We had little use for our sail, and were towed nearly all the way. The Chinese towing-rope is made of cane. Our boat required five men to tow her, and many large boats with cargo have twenty and thirty men. At certain places it is customary to give a little money to the sailors for pork and wine. The captain comes to you and asks you to partake of a little feast which he and his men have prepared for you. You have to thank him, and, though much pressed, refuse. As he turns to leave, you call him back and ask him to accept of some money for his men. With this they go and buy what they want, no feast having been provided before. These feasts often end in a row if not a fight, as they keep their grievances to be settled over the jovial cup. We had two such fights on board. The rice-bowls were used as missiles, but no one got seriously hurt. Although we were eleven men in all, and had a large strong watch dog, our captain would either lose some hours of daylight or work on after dark to make for a town or village, and if there was none at hand he would go on until he could turn up some creek where one or two other boats and a gun-boat would be sure to be found. There, safe from thieves and evil spirits, we might sleep in safety under the protection of the unceasing gong, which is beaten all night on board the gun-boat. Our food consisted of fowls, fish, eggs, tea, and rice, and whenever we could procure them, some fresh vegetables—no bread, milk, cold water, coffee, roast meat, beef or mutton. These and many other comforts, though wrongly considered necessities of life, were impossible to procure. We passed the days on board as much as we could as if at home—reading the services, studying, taking a walk before dark when possible, and in the evening taking an hour's chess or conversation.

The journey was not without some danger, owing to the state of the boat. Nothing looked amiss when we went on board, as the Chinese are very clever in painting over rotten wood. This boat was four generations old, and had to be pumped out several times daily. We were nearly wrecked several times. The current in some places was very strong, and the high mud-banks that we were towed along or tied up to at night were falling down by tons and with a sound like thunder. One day we met two boats which had been capsized and smashed by the falling mud. They had escaped sinking by their cargo having fallen out, but were fast breaking up, as they were swept down the stream. The men on them called to our men, but they would not go to their rescue until they were promised a large reward by the sinking men They then not only helped the men to come to shore, but helped themselves to all they could lay their hands on—ropes, clothes, and everything worth saving that they could carry away. It was in dividing this plunder that they had the above-mentioned fights. Next day they lost their own little boat by not having tied it securely, and we lost half a day in recovering it. I found out afterwards that the captain, instead of paying a reward, only sent a message to the village that had found it, that he had a foreigner on board who if delayed would put them all in prison. One evening, at a small village, we saw a coffin taken on board, and for over two hours the priests burned paper and fired crackers. There was a small altar erected on the mud-beach, and from it to the boat planks were laid down. At last there was an increase of noise, and it was declared that the spirit of the dead had come and entered into the white fowl. They then with lanterns and crackers escorted the spirit along the planks, with the most polite language: "Come this way, honorable Sir," "The boat to take you home lies yonder," "Do not leave the boards, or you will get muddy and wet your feet." Having secured the spirit of the departed they were anxious not to let him give them the slip, and so by coaxing they slowly got him on board with his own corpse. One of our old sailors was much afraid as he lay in his cabin, and during the time, with most earnest and polite cries, entreated the spirit not to make any mistake and come on to his boat; and what a sigh of relief he gave when he heard the gongs and crackers stop and saw the fires go out! Next morning we had a new dog on board—a very young puppy. The captain said it had come on board, and that it was not lucky to drive it off again. The fact was he had stolen it, and would have said the same of anything else which he could have laid his hands on, but the puppy could not get up and down the ladder by the side of the boat, being too young. This was a difficult performance even for our large dog, and he generally had a small crowd on the banks watching him with pleasure.

On board a Chinese boat the captain is seldom obeyed as captain. Every one does what he thinks best under the circumstances, and in any trouble or confusion the man who can make the most noise is generally at last obeyed, be he the captain or not. Arriving at busy towns, going up, or worse still, going out of a narrow creek in which for two or three days some two or three hundred boats have crowded in for shelter from high winds, they all start together—the confusion, the cursing, the shouting and screaming, with the constant little fights in which they board each other's boats, would alarm most new travelers, but seldom any harm is done. The boats have solid sticks of timber for bulwarks and so bear any amount of bumping and crushing together. Some passengers, to prevent delay, will offer to pay for any broken windows or thin panels which may get broken, and they generally have to pay several times the true amount of the damage. As the boats are poled out of the creeks or alongside of a busy town there is generally a fight going on at each end of the boat, the men in front being fought by the boat ahead, to which they have hooked their poles, to be helped along, and the men behind with others who are trying to do the same to their boat in their turn. Progress is thus very slow, as it is an hour or two of hooking on and being made to let go, to be pulled back by others who are hooking your boat from behind.

But in spite of all delays we at last arrived in sight of the Ichang Pagoda, and the first gorge. This is quite a small one and is called the Tiger-tooth Gorge. There are two natural bridges of rock which are exceedingly picturesque; the water rushes down very rapidly, and our boat was pulled and poled up, bumping along the great rocks. Only a very strong wind can take a boat up this gorge without the help of the

long pole and cord. We had to stay a week on board our boat before we could rent even a small, native house. This house, which was the best I could then get, was low, damp, and dirty, being in a bad state of repair. As we wished for a more commodious house, we did as little as possible to it. The first thing was to make one room fit for worship and another to receive our guests in. We began work on Church lines at once. Every Sunday and All Saints' Days we celebrated the Holy Eucharist, and daily read Matins and Evensong. Twice a week we held classes—one a Bible class and the other a class for instruction on the Creed, the Lord's Prayer, and the Ten Commandments. Very soon we had callers, whom we entertained in our guest-room, and gave them tracts which we explained while they drank their tea. In time many of these came in in the evening, and so attended Evensong and the classes, and thus before long we had a small class of catechumens. After Christmas, and just before the Chinese New Year, we managed to rent a very nice house, and on New Year's Eve were able to invite our catechumens to spend the whole night with us, and to worship God instead of the idols and their ancestors. On this night no Chinaman thinks of sleeping, and in every house there is idolatrous worship. All who work in China know what a severe test the *first* New Year's Eve is to new converts, how overpowering the social influence at that time is to make them for once conform to the national customs. I am glad to say that we had all our catechumens safely with us before the time began, and they could not return until daybreak, as the doors of every house are pasted up until the time to set out and make the New Year calls. Our work now was fairly established. We had a most suitable house, regular and well-attended services, and a class of catechumens. I had visited our out-station at Sahsze and had placed out my small staff of workers, when I was taken very ill with a severe cold. Having, at Sahsze, been robbed of my fur clothing, and not being able to have a fire in this native house, I was a long time getting well. This cold was followed by an attack of typho-malarial fever, and I was at last removed to Hankow. The only foreign doctor was leaving the place and insisted on my leaving with him. Mr. Wu, with his bride and mother, arrived two days after I left, and took charge of the work. As soon as I was out of the doctor's hands I left Hankow the next day, and after a week's journey by steamer, arrived in Ichang.—*The Chinese Churchman.*

Book Notices

Searchings in the Silence. A series of devotional meditations. By George Matheson, D. D. Author's edition. New York: Anson D. F. Randolph & Co. Price, $1.

This is an attempt by a devout Presbyterian to naturalize the practice of religious meditation in his society. As might have been expected, it is not a complete success. The *ethos* of Presbyterianism is ascetic and controversial rather than contemplative, and the author (earnest and deeply religious as he is) does not seem quite at home. A good book of Catholic devotion would be much more helpful.

Reasonable Faith and Hope. By Reginald E. Molyneux, M. A. London and New York: Longmans, Green & Co. 1895. Price, $1 75.

These sermons are neatly printed, but appear to be based upon the supposition that a "reasonable" faith and hope means one which does not exceed the power of reason to comprehend. There is too much protesting against dogma and very little teaching which rises above the level of naturalism. The style is both clear and obscure; clear as to the make up of sentences and paragraphs, but obscure often as to the general argument and end in view. There is a certain monotony and crudness of expression also. There is no preface, and no indication as to what sort of people the sermons were written for, and we cannot imagine whom they would benefit.

Lectures on Preaching, delivered in the Divinity School, Cambridge, in April and May, 1894. By W. Boyd Carpenter, D. D., D. C. L. London: Macmillan & Co.

The Bishop of Ripon tells us that these lectures were spoken, and that what is offered in this volume "is little other than the short-hand writer's report." Justice requires a mention of this fact in calling attention to a certain lack of depth and finish which is apparent to the close reader of this volume. We think that if lectures are worth publishing in the elegant form which Macmillan & Co. has put them into, they are also worth careful going over. No doubt the Bishop of Ripon's magnificent delivery made his lectures both profitable and delightful to those who heard them; but here we have nothing but the cold type. Yet with the above qualification, we can highly commend these lectures to our clerical readers. They are rich in suggestion, and many hints are given which should be laid to heart, especially by young preachers. They are permeated by a strong flavor of common-sense. Some *obiter dicta* might have been spared, especially that on the evolutionary hypothesis, and we should have been pleased if the priestly office of the preacher had been more emphasized.

Studies in the Christian Character. Sermons with an Introductory Essay. By Francis Paget, D. D., Dean of Christ church, Oxford. London and New York: Longmans, Green & Co. Pp. 258. Price, $1.75.

Modern preaching is for the most part of a very off-hand, sketchy, fugitive sort. It is generally done in haste, is crude in thought, and lacking in literary finish. It is good to find that the Church of England is still producing sermons of the old sort, that she is to-day giving us something which we can put upon our shelves alongside the sermons of Manning, Newman, Robertson, Pusey, Liddon, and Church. It is true there are but few nowadays who are doing such sermon work. When we have named Vaughan, Randall, Mason, Scott-Holland, Knox Little, and Paget, we have well-nigh exhausted the list. But these men are preaching sermons quite as full of matter and quite as perfect in form as did the great Anglican divines of the first half of this century, sermons as like to live as theirs. The Dean of Oxford is a devout and learned man. He writes the purest English, and deserves to rank with Newman and Church for the perfection of his literary style. He takes a sober, chastened, judicial view of human life. He has warm and wakeful sympathies; he writes with feeling and yet with discrimination; his work is an illustration of the way in which the highest forms of literature appeal to rude and cultivated minds alike. He writes out of deep experience in the pursuit of godliness, and on every page betrays rare insight into spiritual things. In this volume he makes a profound study of Christian character. He holds that one ought to make it "the subject of the strongest and most persevering attention that one is able to use; to study it as men study the things they are most bent on understanding and least ready to think they understand; to concentrate on it efforts of thought resembling as nearly as possible the accurate, sustained, and irrepressible inquiry by which a great scholar labors on in silence towards that victory of penetration which releases light." The author does this in an introductory essay and a series of sermons of rare beauty and unusual force. A few of the titles will indicate his points of view and lines of treatment: The Exercise of Judgment, the Safeguard of Judgment (spirituality), the Sanity of Saintliness, the Simplicity of Goodness, the Misuse of Words, Forbearance, Patriotism, Courtesy, Exactingness, Kindness. As one of the results of his inquiry the author gives us these comforting words: "Although it may be quite impossible to foresee the part which the Christian character will bear in the future course of human affairs, there may be some re-assurance of trust and some help towards tranquility in finding reason to believe that that character will not prove antiquated or ineffective, or out of touch with life, even though things change quickly and profoundly, and new needs start up with abrupt imperiousness. Great changes in the social order may be, in their real outcome, largely affected by the transmuting power of goodness in the national or individual character; and the readiness, the preparedness of the gospel of peace, may be a real force in critical times. In the life of nations, as in the life of individuals, the meaning and quality of change and trial, the effect of new demands and calls, will mainly depend upon the reserve of moral strength with which they can be met. What would be really terrible would be to apprehend a state of society in which the surge of innovation, and excitement, and requirement, might rise too high for the resources of national character, so that goodness would be powerless to deal with it, powerless to discern and answer the divine purpose in it, powerless to elicit, and re-inforce, and make supreme, those elements in the confusion which all along were striving in God's cause. The resourcefulness and triumphs of Christian character in the past seem a real ground for courageously refusing such an apprehension about the future." To those who have eyes to see and ears to hear we commend this as one of the most really valuable books of to-day, worth tons of the crude and unfinished stuff which pours in such torrents from the press.

Magazines and Reviews

Harper's Round Table sends out a 4th of July number that attracts attention from cover to cover. The continued stories are, as usual, of a high order, and this issue contains some special papers relating to the "Glorious Fourth." Conspicuous among these is, "The Knave of Hearts, a Fourth of July Play in One Act," by Albert Lee. It is illustrated with quaint cuts in two colors. Inter-scholastic Sport is a department that is edited with good judgment, and takes a healthy view of healthy sport. *The Round Table* promises many interesting contributions for the summer, and it comes every week: it is well named, "A Fifty-two Week Feast."

The *Review of Reviews* for July, in an article on "Mexico as the Cradle of Man's Primitive Traditions," publishes some of the results of Dr. Augustus le Plongeon's remarkable researches in Yucatan. M. le Plongeon has spent twelve years in exploring and excavating the ruins of lost cities in that interesting country, and has brought to light much valuable material. As a result of these investigations, he has become convinced that Yucatan is the long-sought "cradle of the human race." The *Review* has secured for its readers a very interesting account—prepared for it by Mr. Albert C. Stevens, editor of *Bradstreet's*—of the *personnel* and methods of the great banking syndicate which has floated the recent government loans. Exceedingly little has been known about this syndicate and its bargain with the Government. It is an article which will be read with equal interest by the friends and the opponents of the financial and monetary policies of the recent administration.

Opinions of the Press

The N. Y. Tribune

INFLUENCE OF THE BIBLE NOT LESSENED.—There is an article in the current issue of *The London Quarterly Review* giving facts and figures to show that never before has there been so great a demand for the Bible as there is to-day. In England alone about 3,000,000 copies are issued every year. In nearly every other civilized country the circulation of the Bible is simply enormous; and at the present moment there are more than 200,000,000 copies of the book in circulation in 330 different languages, while the demand for it is increasing all the time. The story told by these statistics is impressive enough; but perhaps the remarkable interest now manifested in all questions relating to the Bible is even more suggestive. So many books about the Bible are constantly appearing that it is impossible to keep track of them. And the demand for good books on the subject is still unabated. Doubtless this interest is due in part to the investigations of the new school of so-called higher critics; and it is therefore critical rather than spiritual. But however that may be, the fact still remains that there is no other book in the world that is able to compete with the Bible in the interest, if not affection, of men. Timid Christians, it is true, are alarmed at the growth of the critical school of Biblical scholars; but unless the Bible held a supreme and unique place in the thought of the world, no critics would think it worth while to get at its meaning; or, if they did, the great mass of intelligent readers wouldn't care a button what they said. Colonel Ingersoll or John L. Sullivan, can easily fill a big hall, largely, we suspect, with the same class of people; that is a fact, the importance of which we would by no means underestimate. But while two or three thousand people are yelling with delight over the "Mistakes of Moses," or the ease with which the "big fellow" can still go through the dumb show of fighting, multitudes of earnest and intelligent men and women in every walk of life are pondering over the message of the Book of Books and, however imperfectly, are trying to order their lives according to its moral precepts. The present day critical investigation of the Bible may in some respects modify or change the popular conception of it. Indeed, it has done so in a measure already; but in so far as we can see, it has in no degree weakened the hold of the Bible on the conscience of Christendom. Nor is there the faintest sign that modern civilization intends to part with any of the essential principles and ideals which it has learned from that venerable book. Possibly Moses may have made mistakes; he was great enough to do so. But no mistake he ever made compares with that of those who think to elevate and ennoble the world by splitting "the ears of the groundlings" with coarse sneers at religion and the Bible.

Books Received

Under this head will be announced all books received up to the week of publication. Further notice will be given of such books as the editor may select to review.

PAMPHLETS

Fifth Annual Report of the Board of Managers of Memorial Hospital and House of Mercy of St. Timothy's church, Roxboro, Phila.

The Holy Communion. As a Sacrifice. As an Act of Worship By John W. Shackelford, D.D.

The Ceasing of the Controversy. A Sermon. By Leighton Parks.

Report of the Sanitary Condition of the Tenements of Trinity church, New York; and other Documents. Printed by order of the Vestry.

The Western Theological Seminary, Chicago 1894-1895.

"Silent Evangelism." A Series of Evangelistic Cards. Silent Evangelism Association, Battle Creek, Mich.

The Holy Spirit Declension of Religion and Fallacies of the XIXth century. By the Rev. A. C. Tris. Iowa Printing Co., Des Moines.

Has Mental Healing a Valid Scientific and Religious Basis? Substance of a Paper. By Henry Wood. Lee & Shepard. Boston.

The Western Reserve University. Reports of the president and faculty. 1894-'95. J. B. Savage, Cleveland.

Social Problems and the Church. By the Rt. Rev. F. D. Huntington, S. T. D. The Church Social Union, Boston.

The Pope and the People, or Comments on the Letter of Leo XIII. to the English Nation. By the Rev. N. Green-Armitage, M. A. Simpkin, Marshall & Co., London, 6d.

A Famous Young Man, and the Secret of His Greatness. By H. L. Hastings. H. L. Hastings, Boston, Mass. 10c.

The Household

"Come Apart and Rest Awhile"

St. Mark vi: 31

BY LAURA W. MENOCAL

Hear the gracious invitation
Spoken to each weary heart,
In the midst of care and labor,
"Come and rest awhile apart."

Welcome must the words have sounded
To the apostolic band
Jesus sent to preach repentance
Through the Galilean land.

They returning and relating
How their labors had been blest,
Heard their loving Master bid them
"Come apart awhile and rest."

Though our lives be full of action,
Yet each Sabbath day affords
Space wherein to hear the echo
Of our Saviour's tender words,—

To accept divine permission
Week-day cares to put away,
And to rest in sweet communion
With our Lord each holy day;—

Rest that leaves with us a blessing
Lasting all the busy week;
Rest so sweet, it seems a foretaste
Of the heaven our spirits seek.

Dr. Pentecost tells a story about a little girl who was one day talking to her grandfather. The old gentleman had been imparting some good advice, suitable to the tender years of his grandchild. Finally the latter put the question: "Grandpa, are you a Christian?" "Yes, my dear, I hope I am." "What church do you belong to, grandpa?" "Oh, I belong to the Church of Christ." "But what is that? Are you a member of the same church that mamma and I are—the Episcopal Church?" "No, my dear, I am not an Episcopalian." "Are you a Presbyterian, then?" "No; I am not a Presbyterian." "Are you a Baptist, then?" "No." "Are you a Methodist?" "No, dear; I don't belong to any of the churches." After a pause, in which the little one was thinking it all over, she turned her face up to her grandfather's, and said: "Well, grandpapa, if I were you I would try and get in *somewhere*."

The following account of a remarkable voyage made by a man and his family last summer, was recently reported from San Francisco. Capt. Frederick Vehling has arrived, says the report, at Agana, on the Island of Guahan, in the Ladrones, having made the trip of 6,500 miles from this port in a twelve-ton schooner, accompanied only by his wife and seven children. He left here last spring to engage in coffee-planting in the Southern Pacific, and a letter received from his wife tells the story of the remarkable voyage. Vehling's oldest child is only fourteen years old, but the two eldest children took turns in steering during the day and father and mother alternated at night. It took several weeks to reach Honolulu from San Francisco, and thirty-three days more to run from Honolulu to Agana, which is beyond Manilla. The schooner is called the "Kussiloff." She is but forty-six feet long, twelve feet beam.

Few more gallant feats have ever been performed by women than that of Miss Evans, the daughter of Dr. Evans, of Hythe, on Southampton Water. Walking on the pier with a friend, she heard the cry of three persons whose boat had been capsized near the pier. Running down the steps, she sprang into the water and soon brought the one nearest, a woman, safely to the steps. Then she swam off again to the others, a man and a girl. Waiting her opportunity, she managed to seize them both, and supported them until a rope was thrown to her, and she was then able to get the man to the pier. The girl was going down for the third time when Miss Evans dived, brought her up to the surface, and took her also to the pier, thus saving three lives. It is difficult to know which is the more remarkable, the courage displayed, or the skill with which, hampered by her clothes, she succeeded in avoiding the drowning grip that is so often fatal to those who attempt rescues, and so brought the three persons, one after another, in safety to the pier. It is a feat of which the best male swimmer, unhampered by garments, would have every right to feel most proud, and executed as it was by a young lady, was almost, if not quite, without precedent in the annals of deeds requiring presence of mind, skill, and courage. It is indeed extraordinary that a swimmer, however strong, should be able to support at once two drowning persons and to avoid being caught in the grip of one or the other of them. Never was the Royal Humane Society's medal better deserved, and there can be little doubt that the act will receive the highest mark of distinction at the society's disposal.—*London Standard.*

At the Haberdashers' School, Hoxton, some of the lads in the recent examination found a poser in the question: "Who was Gamaliel?" It appears that one of them answered that "he was the angel who led Peter out of prison," while another ingenious youth said he was "an idol-maker to Venus." In all other respects, however, the examiners' report reflected credit alike on masters and pupils. Other recent instances of these answers to examination papers are given in *The University Correspondent.* New light was thrown upon a dying controversy by a student who ascribed the sad fate of Ireland to a lo re affair, in which, he said, the daughter of Llewellyn—"a noted epic, who wrote 'Llewellyn's (Lord Ullin's?) Daughter'"—was stolen by an Irish chieftain, "which caused the conquest of Ireland." Another student, who must have been a patriot from across the border, claimed for Sir William Wallace that he was "the Morning Star of the Reformation," and that he not only translated the Bible, but revised the Prayer Book! This argued a singular power of foresight in the pious outlaw, but the student artfully suggested in the succeeding sentence, as if to put to rest the examiners' natural doubt, that although "beheaded for not acknowledging Henry VIII. head of the Church, some say he was afterwards dissolved by the Pope"—a kind of respite which may of course have left him a large measure of personal liberty. It is to Sir Walter Raleigh, too, and not to Latimer, that we must attribute a certain famous saying. "Sir Walter Raleigh was the man who invented tobacco, and while sitting smoking one day he said: 'Cheer up, Master Ridley, we have this day lit such a candle in England as no one shall ever put out.'" Such is fame. One boy, on being asked why it was that Columbus' great discovery was not fully appreciated till long after his death, answered firmly: "Because he didn't advertise."

After Many Days

BY MAZIE HOGAN

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CHAPTER VII.

"Within—behold the promised grace,
Fair stones and colors, too,
To beautify the holy place,
And shed a feeling through!
Windows of agates—pictured sights
With floral borders bound,
Yes, pleasant stones and sapphire lights
That throw a glory round."

A. Cleveland Coxe.

On the morrow Una and her mother were slowly walking down the broad shaded street which led to the church. Una had not been out before since her sickness, so had omitted the Sunday school service at 9 o'clock, to which Kenneth had gone.

The sweet June sunshine, filtering between the thick leaves, glanced here and there on the girl's sunny head and seemed to change the light curls around her forehead into a golden aureole. The broad white hat with its loops and bows of white ribbon, the Swiss muslin with its full straight folds, the soft silk sash about the waist, all seemed in keeping with her fair, pure, little face, the large gray eyes filled with innocent gravity. Mrs. Mackenzie seemed as fitly attired in her simple black dress and the widow's ruche and veil which she still wore.

"The very sunlight shines like Sunday," said the child, looking up into the deep blue sky, flecked with gauzy clouds, "and the birds seem to me to be singing carols!"

The mother smiled. "I suspect all their songs are carols, daughter. It is only we mortals who reserve our prayers and praises for one day in the week."

"'Pray without ceasing.' 'In everything give thanks.'" repeated Una. "I wish we could. Hear the chimes," and the clear, sweet notes of the bells came to their ears. They were nearing the beautiful Gothic edifice, built some ten years since, and largely gifted by Una's father only a short time before his death. Mr. Graham, too, had contributed generously, and it was in consequence more handsome and costly than is usual in small country towns.

It was built of unhewn cream-colored stone, which contrasted with the dark, glossy green of the ivy which climbed over portions of it, and with the deep reddish brown of the sloping roof. The church was cruciform, organ room, robing room, and recess chancel forming the head and arms of the cross. At the south side was the tower, ivy-wreathed and cross-crowned, and containing a chime of bells which had been a gift from Mr. Mackenzie. They were still sweetly sounding when Una and her mother entered through the picturesque north porch and knelt with bowed heads in their accustomed places.

The interior of the church was even more beautiful than its outward part. The vaulted roof was upheld by carved cross-beams of walnut and of oak. The walls, softly tinted gray, were relieved by the numerous lancet windows, most of them a vine and moss pattern, in cool greens, brightened by an occasional many-hued memorial window, while the St. Catherine's window above the western entrance and the great chancel window fairly blazed with color. The latter was a memorial of Alice Graham's mother, and was singularly beautiful. It was in three divisions, the centre light representing our Saviour's ascension, the one to the right His farewell to his friends, and that to the left the angels' rebuke to the waiting disciples.

The deep chancel was flooded with light through this window, displaying all its handsome furnishings, the richly carved reredos of oak and walnut, the delicately sculptured altar of white and red marble, draped with Trinity green, and surmounted by elegant cross and vases of polished brass, the altar-rail twined with a passion vine carved in walnut, the angel lecturn of oak, the walnut choir-stalls and litany desk, and the Bishop's chair, all in finest carving. The chancel floor was covered with a crimson velvet carpet and the kneeling cushions before the rail were of handsome brocade. A brass pulpit, another memorial, stood to the left of the chancel, and near the north door was the font of Italian marble.

The sun's light passing through the colored windows with their predominance of green, lost much of its brilliancy and was softened and subdued into a genuine "dim, religious light."

Not far from the pew which Una and her mother occupied sat the Graham family, Mr. Graham, his features in repose, showing much character and not a little sternness; Mrs. Graham, a pretty but somewhat faded blonde, rather overdressed and with the discontented expression of a spoiled beauty; Alice, dressed as simply and girlishly as Una, a wistful pleading look in her brown eyes as of one who had lost something and was ever vainly seeking it, and little Edwin in his cushioned corner, which was needful to prevent his feeble limbs from being too much tired.

On the fair face of the delicate cripple was an expression of rapt devotion strangely contrasting with the others. His thin hands were clasped upon his slender crutches, and with upturned eyes he was gazing upon the beauties of the Ascension scene. Miss Winston, from across the aisle, looked at the boy and thought of St. Stephen, and his face "as the face of an angel," and then she glanced from the pale face of entranced devotion, to Alice, with the weary, yearning look in her brown eyes, and sighed.

During the past few weeks the two friends had had many conversations, and Winifred had striven with all her might to bring peace and light to the poor girl's troubled and darkened heart. First she carefully and clearly set before her the claims of the Bible and of the Church. She found her strangely ignorant of both. Her girlish willfulness and loyalty to her grandmother had closed her ears against Sunday school teaching and Church services, and ever since the unanswered prayer on which she had, as it were, staked her faith, she had striven hard to forget all that Kenneth had taught her. She had been ready for Confirmation when their separation took place, and it had grieved Kenneth excessively that she had resolutely kept away from the ordinance and attended service but seldom.

After attentively listening to all the grounds for belief in the Scriptures as set forth by the Church, Alice said: "Yes, I believe it all now, believe it with my reason and understanding, but I do not believe it in my heart. I cannot," and she looked at Winifred with eyes from which hope seemed gone. In vain did Miss Winston assure her that to act as if she believed with the heart was the surest means of doing so.

"You do not know what you are doing,

Winifred," answered Alice, "have you forgotten what the Bible says about the sin against the Holy Ghost!"

"My darling child!" exclaimed Miss Winston, and explained to her that such a sin could not exist with repentance and faith.

"But how do you know that I have either?" said the girl.

Her friend urged her to join the Confirmation class just begun, telling her it would be pledging herself to nothing, but simply putting herself in the way of receiving such Ghostly instruction as she needed. But Alice resisted, saying it would not be honest.

Finally at their last meeting, she had said most touchingly: "Indeed, indeed, Winifred, I am trying to do right. I believe it all now, and realize that I have sinned and am bearing the consequences. When I can feel in my heart that the promises are true, and that there is forgiveness for such a sin as mine, I will do what you wish. Till then you can do nothing for me—but love me!" and she laid her head upon her friend's shoulder. So Miss Winston sighed as she observed the unsatisfied look still on the girlish face.

Then the chimes ceased and the processional began. Shortly after the separation of the lovers, Mr. Somerville had organized a male choir and had insisted upon enrolling Kenneth therein, although he had just resigned his place in the former choir. The present one was composed of about twenty-five men and boys, and by much practice had attained a fair degree of skill. They now marched in, singing "Onward, Christian Soldier," a long line graduated from little seven-year-old Harry King, with golden curls still on his shoulders, to Captain Arnold, whose hair was gray. Kenneth was near the last, his eyes fixed upon his hymnal, the white folds of his surplice singularly becoming to his handsome face. Miss Winston singled him out in an instant and mentally compared his expression with that of Alice. It was not that the young man's face was a gay or happy one, for in the blue eyes and around the mouth were shades and curves of sadness, and upon the brow were lines that told of cares and sorrow, but whereas in one face all was wistful yearning, in the other, all was calm and peace. "The peace of God," thought Miss Winston, "that makes the difference." Then she glanced at the child-like purity and innocence of Una's sweet little face, seemingly never touched by care or pain, and might have mused long over the four faces and lives so strangely contrasted, had it not been for time and place. Recalling herself to both with some little effort, while Mr. Somerville read the opening sentences, she joined heartily in the service, and her thoughts did not wander again except that she once or twice noticed that Alice was more than usually attentive to prayer and Psalm.

Before the sermon, among other notices, the rector announced that the Confirmation class would be instructed as usual on Wednesday and Friday afternoon. Una's gray eyes filled with tears and her head drooped. She was to be one of the catechumens, but had as yet been prevented by her illness from attending the class.

At the same moment Alice lifted her eyes and met those of Kenneth Mackenzie, having in them a pleading and a warning look. Their eyes had never met since that night two years ago when they had been so eloquent, and again she was conscious of that strange influence of the stronger will. She flushed crimson and trembled from head to foot as she dropped her eyes, but not before they had assented to the request contained in Kenneth's.

It was a strange and solemn moment to both. Neither felt at the instant one throb of the earthly love which was still fresh in the heart of each. To Kenneth it was a moment of deep prayer that the girl might lay aside the doubts which he instinctively felt existed, and come to the appointed means of help and support; while Alice felt little beyond a sense of assent and yielding with a strange relief. It was as if her rebellious will, which had hitherto opposed itself to her better nature, had suddenly given way. She sat trembling and with bowed head during the hymn, but when they knelt before the sermon, and the rector as usual repeated the collect for the third Sunday in Advent, she sent up an earnest supplication that her disobedient heart might be turned to the "wisdom of the just." Then she listened most intently to the sermon.

Mr. Somerville was an earnest speaker, and used simple but effective language, so that the young people of his congregation always listened understandingly. His text to-day was I Cor. x: 24, "So run that ye may obtain."

After a vivid description of the Corinthian games to which the apostle referred, he proceeded to speak of the rewards for which all mortals strive, and showed that the principle of reward and punishment runs through all life. From the mother's smile for which the infant longs, through all our lives we are laboring for some prize worthy or unworthy. Mentioning various earthly rewards—school prizes, human love, knowledge, fame, money, influence—for which we strain every nerve, he showed that they are all "corruptible crowns," and will fade as surely as the wreath of wild olive or laurel which encircled the victor's brow in the Isthmian games.

Then he pictured the "crown of life," with its unfading laurels, and noted the difference between the earthly and the Christian race, that in the former success with the few meant failure with the many, while in the latter all might gain the prize. He closed with earnestly urging all to "lay aside every weight and the sin that doth so easily beset us and run with patience the race that is set before us, looking unto Jesus the author and finisher of our Faith."

Una listened with eager face of utmost attention. The allegorical language struck her vivid fancy, and the remembrance of Kenneth's talk made the ideas doubly clear to her. She felt roused and stirred to earnest effort in right doing, and that the winning of the medal was of very secondary importance.

Alice, too, listened very earnestly. The beautiful language fell soothingly upon her ears, and as he compared human love with divine, she began to hope that there might be for her something nobler and better than that earthly love denied her. It was only in broken gleams that she began to realize this. The poor girl had kept her heart so persistently shut against the light of truth and love, that although she had at last opened the door, the brightness dazzled her and she could not at first see clearly.

Winifred smiled on her friend in passing out, and was filled with joy at the new hope in the brown eyes.

(To be continued.)

THE SECOND SUMMER,

many mothers believe, is the most precarious in a child's life; generally it may be true, but you will find that mothers and physicians familiar with the value of the Gail Borden Eagle Brand Condensed Milk do not so regard it.

Children's Hour

Between the dark and the daylight,
When the night is beginning to lower,
Comes a pause in the day's occupations
That is known as the Children s Hour.

Not Broken, but Cracked

'Twas a set of resolutions,
As fine as fine could be,
And signed in painstaking fashion,
By Nettie and Joe and Bee;
And the last in the list was written,
In letters broad and dark
(To look as grand as the others),
"Miss Baby Grace, her mark."

"We'll try always to help mother,
We won't be selfish to each other,
We ll say kind words to everyone,
We won't tie pussy's feet for fun,
We won't be cross and snarly, too,
And all the good we can we'll do.

"It's just us easy to keep them,"
The children gayly cried;
But mamma, with a smile made answer,
"Wait, darlings, till you've tried,"
And when the glad, bright new year
Was hardly six weeks old,
Three sorrowful little faces
A sorrowful story told.

"And how are your resolutions?"
We asked of the Baby Grace,
Who stood with a smile of wonder
On her dear little dimpled face,
Quick came the merry answer
She never an instant lacked,
"I don't fink much of em's broken,
But I dess 'em about all cracked"

—*Selected.*

Blind Bertie's Thanksgiving

A TRUE STORY

"And we beseech Thee to give us that due sense of all Thy mercies that our hearts may be unfeignedly thankful." Dear young readers, as Sunday by Sunday your lips repeat these familiar words in the general thanksgiving of the Church, I wonder if they are a real prayer to you? A prayer which even as you utter it seems to make you realize afresh God's gracious favor, and countless mercies shown towards you, not only in His "inestimable love in the redemption of the world by our Lord Jesus Christ," but also in "all the blessings of this life," which He has given you "richly to enjoy."

There is one voice whose childish treble is generally to be heard clearly and distinctly above all the older ones in our large parish church as there goes up every Sunday morning from within its old gray walls, the hearty thanksgiving of God's servants for all His goodness and loving kindness towards them. And surely, as they glanced round—it may have been with a half-amused smile at the kneeling figure of the little fair-haired child who seemed so much in earnest—more than one older worshiper there has been led, as he or she realized afresh the possession of one "blessing" denied to *him*, to send up a more real thanksgiving than ever before to Him who is the Giver of "every good and perfect gift."

For Bertie is blind! "Has Jesus got my sight?" he asked one day, when his Granny had been telling him the story of the healing of blind Bartimæus, and the tears rose to Granny's kind eyes as she answered: "Yes, darling," for she knows that only in the country where there is no more night will He see fit to give it back again to His little child.

But Bertie, whose five-year old life has never been gladdened by one glimpse of God's beautiful earth, or one sight of the faces of those he loves, is neither a sad nor a discontented little boy. He has learned to be truly thankful for the many other blessings which are given him to enjoy, and above all, he loves God's house, and the bright, happy services there. A wet Sunday, when the decree goes forth that he must "stay at home," is one of the little boy's greatest trials.

Already the "old, old story" is Bertie's favorite theme, and only He whose "strength is made perfect in weakness," can measure the influence for good which his blighted yet thanksgiving little life exerts over those of others.

Last summer, Bertie, with sisters, brother, and cousins, spent a happy holiday in a picturesque Normandy village. One bright September morning they had been for a long ramble together—Elsie, Vera, Harold, Fred, Marjorie, and Bertie, with his tall father, the Major, to whose guiding hand the little blind boy ever loved best to trust himself, to take care of them all.

Such a merry party they were, but by-and-bye wee Bertie's footsteps began to lag. That he could go no further without a rest was evident, and the faces of the elder children grew a trifle clouded, for only some ten minutes' walk distant was the meadow where the villagers had told them that mushrooms and early blackberries were alike to be found in profusion.

"They couldn't turn back now that they had got so far, and with empty baskets too, after carrying them all that way!" exclaimed one and all in chorus, but happily the Major solved the difficulty by a proposal that pleased everybody. By the roadside hard by stood a quaint-looking little church, doubtless the *Chapelle de Val* which he had wished to visit on account of the story connected with it. It would be a nice, cool, resting place for him and Bertie whilst the eager little mushroom hunters pressed further on.

"We won't be more than half an hour," Harold promised, and then the merry five trooped off, leaving the father and his little blind son to keep each other company.

The history of the *Chapelle de Val* was a very simple one, but it seemed to give an added interest to the little wayside church which had stood for so many long years as a memento of God's preserving care of one of His servants.

Long ago a Norman baron had been riding one day over his estate, when a storm of thunder and lightning suddenly overtook him, the heavy rain which accompanied it obliging him to take shelter under a tree. A little later the tree was struck down beside him, and it was as a

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40 YEARS THE STANDARD.

thanksgiving for his wonderful escape from death or even injury that he had caused the *chapelle de Val* to be erected over the spot where the tree fell.

"Is it a church, father?" Bertie whispered, as they stepped from the glare without into the cool, dim aisle, and instinctively his free hand tugged at the elastic of his little sailor hat, striving with all speed to get it off, for reverence as well as love for "God's house" had been early instilled into blind Bertie's heart.

A solitary workman was in the chapel chipping with hammer and chisel at some of the well-worn stonework near the centre door. He turned, as it swung open, to glance a trifle curiously at the two figures which presented such a strange contrast, the tall, soldierly looking Englishman, and the tiny, fair-haired boy clinging to his hand. Then, as he noticed Bertie's instinctive act of reverence, a flush rose to his dark face, and so eloquent sometimes is the unconscious example even of a little child, that a moment later the cap he had been wearing was hastily laid aside ere he went on with his work again.

"Monsieur will see that our *chapelle* has fallen into bad repair," he remarked in broken English as the Major paused in passing to glance at his handiwork, but before the elder visitor could reply, a little voice broke in:

"Father—that man—who is he? What's he doing?"

The young workman looked down pleasantly at the child, but a moment later his smile gave place to an expression of intense, almost reverential pity.

"*Le pauvre petit!*" he exclaimed compassionately. "Ah, Monsieur, tell me not that he is blind?"

The Major silently nodded his head, and the eager, childish voice broke in again:

"Father, who is that talking? Is it a pretty church? Where's the pulpit and the pews? I want to go round, please, and feel it all."

"*Allons donc!*" exclaimed the workman, throwing aside his tools. "Come with me, little one. With your kind permission, Monsieur, I will lead him around."

And so, whilst the Major rested in a quiet nook, where he could get a good view of the beautiful eastern window, seen just then to good advantage with the morning sunlight full upon it, Bertie and his stranger guide went, hand in hand, exploring every corner of the little church, the latter doing his best to answer clearly, in his broken English, the countless questions which the child had to put concerning things of which his only idea could be gained himself by the sense of touch, which, like that of hearing, is so frequently intensified in the blind

"You're a kind man; I like you!" after a while exclaimed the childish voice. "Have we seen it all now? Then there's just one more thing I must do before father calls. This is God's house, you know; I haven't said even one little prayer to Him yet. I'd like to kneel down now, please, if you'll take me in a pew!"

Without a word the workman lifted the little fellow in his strong arms and carried him, not into a pew, but to the old carved oak chair beneath the eastern window. There he placed him in a kneeling posture, and folding the little white, delicate hands together he drew back a few paces, and with bent head stood gazing almost reverently at the little figure, with the sunlight falling in rays of glory through the stained window upon the golden head and upturned, sightless eyes.

Only a moment Bertie hesitated, and then clear and sweet through the silence rang the tones of his little voice, repeating slowly and distinctly the words of the general thanksgiving.

. . "And we beseech Thee to give us that due sense of all Thy mercies that our hearts may be unfeignedly thankful." . .

Even before Bertie reached that clause a rough hand had wiped away the tears from eyes which saw, and the workman's lips were moving, it may have been for the first time for many years, in heartfelt prayer. Was it, I wonder, like Bertie's, one of thanksgiving—thanksgiving perhaps for a "blessing of this life," scarcely realized before, or was the one to whose other mercies God had added the priceless gift of sight, asking that the special favor of the Father in heaven might rest in future years upon the little child, from whom in His wise and loving Providence He had seen fit to withhold it?

"Now I'm ready to go with father!" Bertie exclaimed, as the thanksgiving prayer ended, he held out his arms to be lifted down. A few minutes later he had left the little church behind, and holding to his father's hand, was trudging with renewed energy along the dusty road to meet the merry blackberrying party, whilst the workman stood in the church doorway watching him out of sight.

Who shall say what mingled thoughts filled his heart as he went back to his work, or how often through the summer days to come, as he chipped away at the timeworn masonry, there would rise before his eyes, fraught with many a heaven-taught lesson, the vision of a little golden-haired child kneeling, with tiny folded hands, and upturned sightless eyes, to give thanks to God for "*all* His mercies," in the old carved chancel chair.

Dear young readers, it is a very short and simple story which I have had to tell you, but it is a perfectly true one. Next Sunday, if all be well, I shall hear blind Bertie's little voice repeating once again his eager "thanksgiving;" if in your young lives you can count one more earthly blessing than he, do not forget to give to Him who is the "Giver of *all* good gifts," the glory and the praise.—*The Rock.*

Facts About Light and Sound

Light, falling on any ordinary substance, produces a sound. Throw a beam of it on a glass vessel full of lampblack, and sound may be detected. Or, pass the light through a prism and form a rainbow; as the rainbow falls on the glass vessel, a distinct sound will be caused. Some of the colors give no sound, so that as the various components of a ray of light fall in quick succession on the receiver, pauses in the sound will be perceived. Red and blue light makes a louder sound than green. Fill the glass vessel with red worsted, and throw the green light from a prism on it, and the noise is very loud. And so, one by one, we penetrate the mysteries of nature.

Stand at one end of a stone or brick wall, and have some one strike the other end with a hammer. You will detect two distinct sounds from each blow of the hammer. One comes to your ear through the medium of the air; the other, through the wall itself. From particle to particle, whether of air, stone, or any other substance, the impulses of sound travel; and so it is that you hear two strokes instead of one. The discovery of the fact that the fall of light creates sound is new; that of the double sounds from brick or stone is old, and anyone can test it for himself.

Water conveys sound about four times as fast as air; wood, eight or ten times as fast; iron, fifteen times. Take a tuning-fork, strike it, and then rest it first in water, then on wood, and then on a piece of iron, and notice how differently these substances augment the sound, and you have a very pretty and pleasant experiment.

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I stood, the other day, on the platform of a railroad station in the country. As the cars got near they whistled, also while going by, and again while going on past us. I noticed a singular thing, and that was that, four hundred yards off, the whistle sounded one note higher each way. That is, at the station it was "B," four hundred yards before it got there the same whistle had been "C," and after falling, directly opposite the station, to "B," when the train got four or five hundred yards away again the sound went up to "C." It was owing to the pulsations of sound being crowded together on the car by the swiftness of the train. Directly opposite to us they were not crowded on the car.—*Selected.*

A Story of a Shoemaker

Gibraltar, you know, is in Spain, but Spain has only of late years been permitted to possess an open Bible, for prior to 1808 it was almost an unknown book among the people, its circulation being forbidden by the authorities. During those dark times a Presbyterian minister, from Scotland, went for his health to Gibraltar, where, though in Spain, being under British rule, the Bible society had a depot. While sojourning there for a considerable time, the good man used frequently to put some copies of God's Word into his pockets, and crossing over into Spanish territory would circulate them among the people, who received them joyfully.

On one of these excursions he visited the house of a shoemaker, with whom he had an interesting conversation, from which he found the Spanish had a meeting at his house every week to talk over public affairs and the state of the country. As the shoemaker, however, confessed that these discussions had never yielded much profit, his visitor said: "You should get the Bible and read that; it would do you more good. "Ah!" was the reply, "I wish I could get it; but our priests won't let us have the Bible." Great was his joy when one was presented to him, with the intimation that if his friends would like copies, on his coming to a certain house in Gibraltar, a further supply could be obtained.

A few weeks afterwards, a Spaniard, in his holiday dress, knocked at the door where the minister was staying, and asking earnestly to see him, was shown into his room. He soon made himself known as the shoemaker who had received the Bible, stated that it was regularly read at the weekly meetings, and that his friends were so anxious to have copies, he had come to beg a further supply. His request was readily granted, on which he pulled from under his arm a parcel, and said: "I have brought you a little mark of my gratitude, which I hope you will accept. I have made and brought you a pair of shoes." "It is very kind of you," said the minister; "but I fear the shoes may not fit, and so will not be of use to me." "Try them, sir," said the other, "for I think you will find them just your size."

The trial was made, the shoes were found an excellent fit, and on the maker being asked how he had guessed the size so exactly, he replied: "I knew after you left my house you had to pass over some soft clay; so I followed you, and from your footprints I took the size of your foot, and I was then able to make you the shoes, which I resolved to bring you. I hope you will wear them as a mark of gratitude from a poor Spanish shoemaker for the precious book you brought him."—*Gleanings for the Young.*

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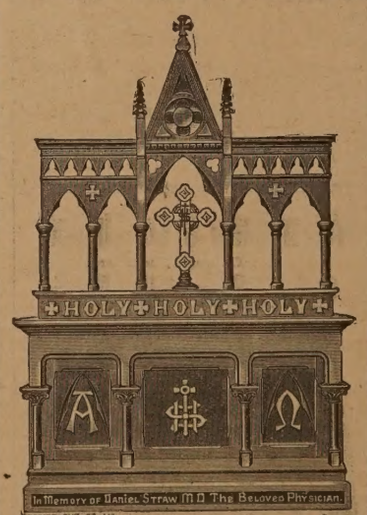

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FIRST TOUR
TWENTY DAYS; COST $190.00
Leaving Chicago Wednesday, June 26
To the Yellowstone Park, via Colorado, Marshall Pass, Glenwood Springs, Salt Lake City. Six days' tour of Yellowstone Park. Returning through the Black Hills, via the Custer Battlefield and Hot Springs, S. D.

SECOND TOUR
SEVENTEEN DAYS; COST $160.00
Leaving Chicago Wednesday, Aug. 7
To the Yellowstone Park by way of Kansas City, Missouri, and Lincoln, Nebraska. Through the Black Hills via Hot Springs, Deadwood and Custer Battlefield. Six days' tour of Yellowstone Park. Returning via Minneapolis and Lake Minnetonka.

THIRD TOUR
FOURTEEN DAYS; COST $130.00
Leaving Chicago Wednesday, Aug. 14
Through scenic Colorado, via Denver, Manitou, Pike's Peak, Colorado Springs, Royal Gorge, Marshall Pass —Around the Circle—Mount Ouray stage ride, Rico, Durango, Glenwood Springs and Leadville.

The cost of tickets for these TOURS includes railroad transportation, sleeping-car fares, meals and lodging, carriage drives and side trips. Everything save incidental expenses.

THE SERVICE IN ALL RESPECTS WILL BE STRICTLY FIRST CLASS IN EVERY PARTICULAR

Consult your nearest ticket agent in regard to these parties, or send for a descriptive pamphlet to

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Manifests itself in hives, pimples, boils, and other eruptions which disfigure the face and cause pain and annoyance. By purifying the blood Hood's Sarsaparilla completely cures these troubles, and clears the skin. Hood's Sarsaparilla overcomes that tired, drowsy feeling so general at this season, and gives strength and vigor. Remember

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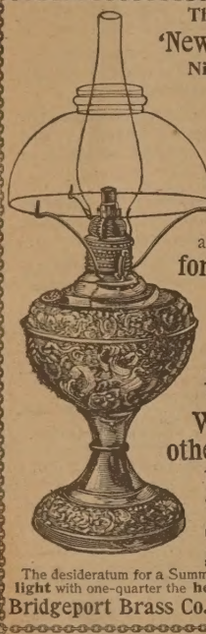
Is the only true blood purifier prominently in the public eye to-day.

Hood's Pills the after-dinner pill and family cathartic. 25c.



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Chimney & Shade sold everywhere, or we can supply you.

We make 70 other styles of the famous 'New Rochester,' now greatly improved.)

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$5.00 EVERY DAY! Do you want to represent a large manufacturing company? We will employ a lady or gentleman in every locality at once. No experience required. This is not an advertising scheme but a genuine offer by a responsible concern. No money wanted, simply your name and address. Write today and learn how easily you can make $5. a day. LEONARD MFG. CO. 20 ADAMS STREET & M CHICAGO, ILLS.

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FRENCH NATIONAL PRIZE OF 16,600 Francs

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The Great French Tonic

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Your druggist must have it—if not, send name and address to E. FOUGERA & CO., 26-28 North William Street, New York.

DON'T BOIL Whitman's INSTANTANEOUS Chocolate—doesn't need it. Made in a jiffy, with boiling water or milk. Sold everywhere.

RIDGE'S FOOD maintains nutrition at the highest point with the least possible demand on the digestive organs. WOOLRICH & COMPANY, Sole Manufacturers, Palmer, Mass.

For Choice Seeds, Bulbs, and Plants, send to JOHN LEWIS CHILDS, Floral Park, N. Y.

The Etiquette of Public Places

It is in passing through doors and ascending and descending stairs that there is most danger of transgressing the usages of what ought to be. The former may first be considered. Not a little confusion arises from the fact that while the gentleman is to open doors in case they are closed, he is not first to pass through them, but should stand at one side, allowing the woman to enter. This is entirely convenient if the door is already open; if that is not the case, he is to open it, stepping to the hinged side and, with his open hand, holding it swung back while the lady passes through. This in case it opens into the room; where it swings toward them the movement is similar, only that in that case he will keep his hand upon the knob of the door.

Stairways constitute an even more serious problem, owing to their length and the liability to confusion. In going up or down it should be borne in mind that the man is always upon the stairs above the lady. He precedes her in ascending, and follows her in coming down; but above all, no matter how wide the stairway, he should never attempt to walk at her side. Nor is it less a violation of good usage to pass a woman on the stairs. Whoever is first upon the stairs is understood to have the way clear till the passage is finished. Where the stairway is broken by a landing, however, it is proper for either to pause and allow a person of the other sex to pass.

In many cases, what was formerly done by the tedious climbing of stairs is now accomplished by the rapid movement of an elevator, and this has an etiquette of its own, though simple. In this case the woman is given the preference both in entering and leaving, except that in the latter case, where the elevator is well filled and men are standing near the exit, they may properly leave first, to make the passage of the ladies more convenient. All gentlemen should remove their hats if a lady is present in the elevator, and of course the cigar should not be known there under any circumstances.

Entering a theatre or other place of amusement, the gentleman takes precedence down the aisle, giving attention to the usher, and following all details till the seats are reached and identified. He then steps aside, allowing the lady to pass to her seat; but in leaving the place he precedes her along the aisle. He always rises when a lady is obliged to pass in front of him to a seat, giving all the room possible; but it is not required, nor is it the correct thing, for him to step to the aisle.

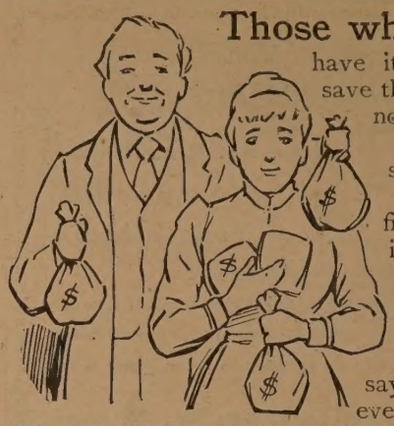
It is not so much as formerly the custom for women to take the arm of their escort after nightfall; but it is entirely proper to do so, and is almost indispensable in crowded places or where difficulties of any kind are encountered. It is sometimes found more convenient for a man to clasp the woman's elbow lightly with his hand, for the purpose of guiding her movements, and that may be done at any time of the day, especially in assisting aged persons. For the usual order to be reversed, however, and the man to take the woman's arm, is allowable only in the case of the extreme feebleness of the man, from whatever cause it may arise. In that case, the natural relations are reversed, and the woman becomes his assistant and protector.

Above all, the true gentleman learns to be such easily and unobtrusively, as well as at all places, in every condition. That courtesy which parades itself for the sake of being seen by others is not courtesy at all, but affectation, and every sensible person places upon it its just estimate. The golden rule in these matters is to do a kindness for the sake of being kind; and whoever does that thoughtfully and under all circumstances will be recognized for what he is—a true gentleman!—*Good Housekeeping.*

FOR HEAVY, SLUGGISH FEELING

USE HORSFORD'S ACID PHOSPHATE.

It produces healthy activity of weak or disordered stomachs that need stimulating, and acts as a tonic on nerves and brain.



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have it, as a rule, because they save the most. They're more economical. These people buy Pearline. Proof—in all stores of the better class throughout the land, you'll find the sales of Pearline far in the lead. Now, these economical people wouldn't use Pearline for their washing and cleaning, if they didn't find it to be just what we say—the most economical in every way. Would they?

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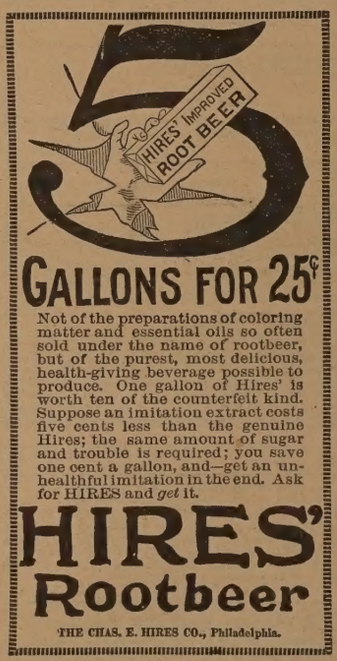

5 GALLONS FOR 25¢

Not of the preparations of coloring matter and essential oils so often sold under the name of rootbeer, but of the purest, most delicious, health-giving beverage possible to produce. One gallon of Hires' is worth ten of the counterfeit kind. Suppose an imitation extract costs five cents less than the genuine Hires; the same amount of sugar and trouble is required; you save one cent a gallon, and—get an unhealthful imitation in the end. Ask for HIRES and *get* it.

HIRES' Rootbeer

THE CHAS. E. HIRES CO., Philadelphia.

The famous Canadian institution for the education of Girls and Young Ladies, Hellmuth College, London, Canada, attracts students from all parts of America. It is a very excellent school and lovely home. Its card appears in other columns of this paper.

THE Knights Templar Conclave will be held at Boston, Mass., during next August, and it will be of interest to Sir Knights and their friends to note that arrangements have already been successfully accomplished by the Nickel Plate Road, providing for the sale of excursion tickets over direct lines going and returning, or by circuitous routes; viz., going one line and returning by another. By so doing, many of the following notable resorts may be visited without additional expense: Chautauqua Lake, Niagara Falls, Thousand Islands, Rapids of the St. Lawrence, Saratoga, Palisades of the Hudson, and the Hoosac Tunnel. The above arrangements will no doubt make the low rate excursion tickets offered by the Nickel Plate Road very popular. Call on, or address, J. Y. Calahan, Gen'l Agent, 111 Adams st., Chicago.

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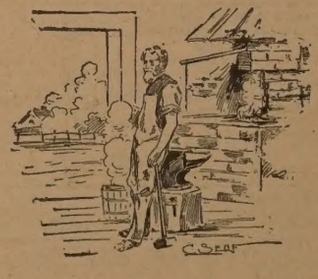

A Blacksmith.

May 22d, 1894.

The Dr. J. H. McLean Medicine Co., St. Louis, Mo.

Gentlemen: About three years ago, while working at my trade as blacksmith, I was taken down with Kidney disease. I suffered severely with pain in my back and general weakness, and was compelled to quit work. I was treated by several different doctors, who filled me full of drugs and medicines, but without benefit. I had begun to get discouraged when I received one of your almanacs and read of a case in it that was similar to mine, cured through the use of Dr. J. H. McLean's Liver and Kidney Balm. I concluded to try it. The result was entirely satisfactory as I began to improve immediately. I used, in all, three bottles, and was able to go to work once more, and ever since have enjoyed the best of health. I would be doing less than my duty if I failed to give you these facts, so that others may hear of the wonderful powers of your Liver and Kidney Balm.

Yours truly,

H. J. BRECHT, CEDAR GROVE, WIS.

"FORBID A FOOL A THING AND THAT HE WILL DO." DON'T USE **SAPOLIO**